

A N
A P P E N D I X
T O
GRACE and TRUTH vindicated,
O R T H E
W A Y to H E A V E N manifested.

W H E R E I N
Some O B J E C T I O N S thereto are answered,
A N D
The T R U T H farther opened and defended.

By J O H N G R E E N,
Late Curate of Thurnscoe in Yorkshire.

If ye suffer for Righteousness Sake, happy are ye : And be not afraid of their Terror, neither be troubled ; But sanctify the LORD GOD in your Hearts : And be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear. 1 Pet. iii. 14, 15.

L O N D O N :

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A P P E N D I X

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OF THE BRITISH MUSEUM



BY JOHN SMITH, Esq.

LONDON: Printed by J. Smith, in the Strand, 1753.

THE BRITISH MUSEUM, which was founded by the bequest of Sir Hans Sloane, Bart. in the year 1753, and is now the property of the Nation, contains a vast collection of natural history, antiquities, and minerals, which are open to the view of the public, and are preserved in the most judicious manner.

THE MUSEUM is situated in the Strand, near the Royal Exchange, and is open to the public from 10 o'clock in the morning to 4 o'clock in the afternoon.

THE MUSEUM is open to the public, and is a place of great interest and instruction, and is a place where the public may see the most valuable collections of natural history, antiquities, and minerals.

P R E F A C E.

IT is now more than three Years since the Book, whereto this is an Appendix, first made its Appearance in Publick, during which Time, it hath pleased him who sendeth *as*, and *by whom* he will send, to bless it to many Souls; the Understanding of several hath thereby been much enlightened; some have been convinced of Sin and Error, and many distressed Consciences greatly comforted.

But on the other hand it hath not wanted, as might be reasonably expected, its Opposers; various Objections have been made, and either spontaneously sent me by different Persons, or at my Request, collected by Friends for farther Consideration. What these Objections are, and what my Answers, you have in the following Pages: however satisfactory the Answers may appear to some, this at least I can say, to me they appear full and pertinent, as well as to many others, who have already heard or read them.

Considering also that a Christian is not only called to wrestle with Flesh and Blood, but with Principalities and Powers, and the Rulers of the Darknes of this World, I have added, with little Alteration, from the Writings of the late pious, learned, judicious and Christian Bishop *Cowper*, what I think a right comfortable Dialogue between the LORD, and a tempted Soul; *right*, I say, because

P R E F A C E.

cause I think it found, and according to the Analogy of Faith; *comfortable*, because it hath been found so, both by me and others, not that the same Arguments, or the same Means of Comfort are *always* blessed to the same Persons, even in the same Temptations; he who only is the God of Comfort will have this Praise reserved for himself; and therefore we find that *David* prayeth not that the Word may quicken him, but that God *would quicken him according to his Word.* *Pf. cxix. 25.* And we know by Experience, that except the LORD work in our Heart a Sense of his Mercy, the most comfortable Promise in the Gospel is very Terrible. However, such as hath been bless'd unto us, we communicate unto you, as a Memorial of Thankfulness to our God for all his Mercies, and as a Testimony of Love to all the Members of CHRIST's Church Militant. And that he who hath been pleased to bless my former weak Endeavours, may also vouchsafe to bless this to the Conviction of Gainsayers, the Confirmation of Believers, and the Consolation of distressed Consciences, is the hearty Prayer of him who is, and desires to be the affectionate Friend of Mankind, and for CHRIST's Sake their

Humble Servant,

28 SEGO

JOHN GREEN.



A P P E N D I X

T O

GRACE and TRUTH vindicated,


Or the WAY to HEAVEN, &c.



A Copy of a Letter from Mr. *W. B.*

June 22, 1752.

Rev. and Dear Sir,

1.  HAVE lately met with some, who have found out many Faults in your late published Book: they say there is in many Parts, a strong Tincture of *Vanity* and *Self-Exaltation*; in some Parts plain Tokens of *Entbusiasm*; and in one Place (if not more) evident *Blasphemy*. Now for the many excellent and comfortable Truths I find in the far greater Part of the Book, especially in the second and third Parts, I myself do most willingly give a favourable Interpretation to those Parts which seem to favour of *Self-importance* and *Entbusiasm*, and cannot from all that has been said to me on the Head of *Blasphemy*, be yet in the least convinc'd that you are a Blasphemer against that God whom you have so many great Excitements to love and adore.

2. The

2. The Part in particular which is brought to prove you guilty of Blasphemy is that, wherein you mention the Revelation you had of the Mystery of the adorable and ever blessed *Trinity*, which you declare by a Scheme or Figure annexed, and which was at the Time when revealed continually before your Eyes. “ Here, say they, you give a “ Picture of the *Trinity*, which is Blasphemy.” My Answer was to this Purpose, “ I do indeed wish that Mr. G. “ had not attempted to explain his Apprehensions of the “ *Trinity* by a Figure, because he might with less Exception have done it in Words: yet I cannot from this “ Scheme pronounce him a Blasphemer, nor can I think “ it too shocking to be examin’d with Patience. He intimates that the Mystery of the *Trinity* was reveal’d to “ him in such a Manner that he could conceive it by a “ Form, which Form he endeavours to explain from a “ Figure: this might be all *Imagination*, but he calls it “ *Revelation*; now he wants to express his Revelation, “ supposing it would be to the Reader’s Edification; but “ he wants Words to express it, and therefore produces “ a Kind of Triangle, by which he endeavours to explain his Conceptions. Now I apprehend that it cannot justly be said that he wants to say, That this *Form* “ on Paper was reveal’d to him to be the Mystery of the “ adorable *Trinity*: for I think the Truth rather is, that “ by this Form, he hoped in some Measure to have express’d what was reveal’d to him of that Mystery as if a “ Traveller was to say, I saw in *Egypt* three Pyramids; I cannot describe their Form and Situation so well as in “ Draught, here it is: now can we call this Draught the “ Representation or Idea that the Traveller had in his “ Mind of those Pyramids? Can we think his Idea of “ them, as to Length, Breadth, Height and Connection “ with each other was only the same with that express’d “ on the Paper? No more can we conceive that Mr. G. “ meant to paint God in *Trinity* as confin’d to Lines

“ and

“ and Figures. From these Reflections I think he never
 “ propos’d to display the *Infinite*, but as it were by a Tri-
 “ angle to illustrate the Nature of Connection, or by a
 “ Circle to represent Eternity.”

3. Thus, dear Sir, have I understood your *Figure*, and thus attempted to vindicate your well-intended Use of it, tho’ as it has given Rise to severe Censure from well-dispos’d Criticks, I cannot but very heartily wish, it had never appear’d in Public: it has given Offence, and therefore has done Hurt, and as it cannot be defended as a Matter of any Importance as to its Use, though I think it may be clear’d from the Charge of *Blasphemy*, I most sincerely wish and others (who are much wiser than I, and love you as much as I do) join with me in wishing that you would intirely leave it out, I mean the *Figure*, if you should live to print a second Edition, and some other Particulars also: you would *do well* to examine impartially and correct freely, and then there being no Exceptions to be made by candid and worthy Brethren, your Book may become useful and valuable to those who desire nothing more than to pass through every Dispensation that our gracious LORD sees proper for them.

With Regard to the grand Point in debate between me and some I highly esteem (I mean the *Figure*, by which you mean to explain your Revelation of the *Trinity*) I should esteem it a very great Favour would you give me your freest Thoughts upon it. 1. Whether the *Trinity* was reveal’d to you in a circumscrib’d *Form* of any Kind? 2. Whether you think tis possible to give any Idea of the *Trinity* by a *Form*? or whether the *Form* or *Figure* you have publish’d, conveys your Revelation of that glorious Mystery? 3. What was your simple and plain Intent in annexing such a *Form*? And lastly, Whether upon the Whole, you don’t wish that you never had publish’d it? My Desire of your free Thoughts upon these and the like Queries, is from no other View, I solemnly assure you, than what are truly friendly towards you and your Reputation: for my own Part I have read your Book with Pleasure and Comfort

fort, I look over these Passages I do not approve of, with that Freedom which becomes every one who cannot pronounce himself infallible : perhaps few in our Day can write two hundred and forty Pages agreeable to every one's Sentiments, or exactly according to the Simplicity of the Gospel of our LORD JESUS CHRIST : all we can expect is, that Christian Writers should intend the Glory of God, and the Good of Souls, write from a Principle of divine Love ; and that all they write should be exactly conformable to the Holy Scriptures. Now in some or other of these Articles, most are defective—and all should humbly search out their *Defects* (especially if tending to the Hurt of Souls) and mend them : I am persuaded, Sir, you would do all the Good you could, and no Hurt ; I therefore commend you to that good Spirit which would lead all to be meek and lowly in Heart, and wishing you and myself more and more of that Christlike Mind, I conclude, and am very truly,

Your affectionate Friend and Servant,

W. B.

The Answer to the foregoing Letter.

July 7, 1752.

My very Dear Brother;

I. **B**E assur'd that I esteem myself very much oblig'd to you for your frank but friendly Letter, as such, by the Grace of our LORD, I intend to consider it: but however Self-important I may appear unto some, I know (yet not I, but CHRIST in me) that tis not in my Reason or Wisdom, no nor yet in any Light heretofore unto me communicated to conceive

ceive or write one useful Thought or Word, and therefore however *Enthusiastical* I may appear unto others, at this Time also I beseech the Father of Lights, through JESUS our dear and blessed Redeemer, to inspire my Thoughts, direct my Pen, pardon my Faults and Virtues, and rectify all my Mistakes.

2. First then you inform me, “ That you have met with some who have found out many Faults in my late publish’d Book.” It may be so, perhaps (to use your own Words) *few in our Days* can write two hundred and forty Pages agreeable to every one’s Sentiments or exactly according to the Simplicity of the Gospel, and therefore I think its quite well, and may be profitable to hear their Objections. “ There is (then say they) in many Parts a strong Tincture of Vanity and *Self-exaltation*, in some Parts plain Tokens of *Enthusiasm*, and in one Place, if not more, evident *Blasphemy*.” Heavy Charge! But how is this supported? with Regard to the *Vanity*, *Self-exaltation* and *Enthusiasm*, as there is not a Word of Proof alledged, I can only answer, herein the LORD be judge betwixt us; I know nothing by myself, but I am not hereby justified: he that judgeth and he that justifieth me is the LORD, and therefore with me it is but a small Matter to be judged or condemned by Man or by Man’s Judgment. “ But the Part in particular which is brought to prove you guilty of *Blasphemy* is, that wherein you mention the Revelation you had of the Na-

ture and Mystery of the adorable and ever blessed Trinity, which you declare by a Scheme or Figure annex'd, and which was at that Time when reveal'd continually before your Eyes. "Here, say they, you give a Picture of the Trinity, wick is Blasphemy." These Objectors, I perceive, have by no Means rightly understood my Meaning, they know not the Ground from whence, nor the End for which I write; they seem not even to have read my Book throughout, or at least not to have regarded the wholesome Advice which is given to such rash and hasty Judges, otherwise I am persuaded they would not, without Cause, have thus quickly condemned the Guiltless. How much more like Christians they would have acted, had they like you, put a little more favourable Construc-tion thereon, and suppos'd that I would not willingly be a Blasphemer against that God whom I have such infinite Reason to love and adore; such Charity might have led them not only to Vindication, but also to Edification; but if it be Love that edifieth at present I think they seem very unlikely to edify themselves or me.

3 As to your charitable *Vindication*, though I perceive when you say, that I might by the Circle represent Eternity, you have not rightly apprehended my Meaning, yet I think tis rational and ingenious, and at least sufficient to free me from the Suspicion of *Blasphemy*; and therefore, my dear Friend, I humbly and heartily
thank

thank you : be assur'd he that giveth even a Cup of cold Water unto a Disciple, in the Name of a Disciple, shall in no wise lose his Reward.

4. But that I may come more immediately to the Point in Question : they suppose that I intended to draw a Picture of the Deity, herein they are grossly mistaken ; I never intended to draw a Picture of GOD, no nor even in any Measure to declare the DEITY in all his essential Perfections ; here my Friend I acknowledge that all Words, Languages, Forms, Figures, and Creatures fail. Who can search out GOD, or declare him to Perfection ! What then, you'll say, did you intend ? Why, only this, only to declare as it was reveal'd unto me ; his *eternal, triune Property*, or as it is express'd in my Book how three is one, and one is three. But you'll say, might not this have been less liable to Exception had it been done by Words only ? Why so ? I see no Reason but the Prejudice of Education. A *Chinese*, I think, or any who use Hieroglyphicks, might have equal Reason to ask, might we not much better express our Ideas by Forms or Figures ? for what do we intend by Words, or they by Figures, but only the Pictures of our Thoughts, or to declare as we are able our inward Ideas ? But at this Time I think I have various Reasons to produce, why I should rather declare my Idea of the Triune Nature of GOD by the Figure in my Book than by Words alone. For 1st, whatsoever you may think, I stedfastly believe and assuredly know

that the Triunity of God was in this Form reveal'd unto me from Heaven. 2dly, Though I cannot fully express by Words or Figure my Triune Idea, yet this I know I can more fully and clearly by the Figure than I can by Words only. 3dly. As the Figure is more expressive and comprehensive Language, so also tis a Speech which may be heard by the Deaf, spoke by the Dumb; yea, tis a Language which may be understood not only by one, but by all Nations.

But here it may be said by an ignorant or at least prejudic'd Objector, "Is it not written in the second Commandment, thou shalt not make to thyself the Likeness of any Thing in Heaven, &c." It is so, but what then? Do I make to myself, or bow down to the Likeness of any Thing in Heaven? God forbid, only the God whom thou ignorantly worshippest, declare I unto thee to be *Three One*, as the Painter of thy Picture in some Sort declares thee to be a Man: as well may'st thou accuse him, or the Drawer of thy House, of the Breach of this Commandment as me, for tis there written not only, thou shalt not make to thyself the Likeness of any Thing in Heaven above, but also in the *Earth beneath, and Waters under the Earth*: "but you declare this Truth by a Figure," and so according to Tradition did St. *Patrick*, even by a three leaved Grass; but I do not know that he hath therefore been deemed a *Blasphemer*, so also hath Dr. *Scot* in his Christian Life, and other divine Writers; so like-

likewise have many of our Fore-fathers in various Churches ; and yet I think none hath therefore deem'd them guilty of Blasphemy ; except it were a few zealous but ignorant sectarian Bigots. “ But you say this *Form* or *Figure* was reveal'd unto you from *Heaven*.” Yea, and I herein speak the Truth in CHRIST and lie not ; and why should this seem unto you a Thing impossible or incredible ? Have you not read, that it hath pleas'd the Almighty before now, thus to reveal unto Men various other Truths ? Did not the Holy Ghost descend from Heaven in a bodily Shape, and appear to light upon the Prince of Peace in Form of a Dove, thereby declaring Glory to God in the Highest, Peace on Earth, Good-will towards Men, as well as by the Song of the Angels, or the Words which immediately follow, *This is my beloved Son in whom I am well pleased*.——And again, at the Day of Pentecost, did there not appear unto the Apostles, *Cloven Tongues, like as of Fire*, and sit upon them, thereby declaring their Purification and Endowment with the Gift of divers Languages, as well as by the Effects that followed ? in short, what was the Burning Bush which appear'd unto *Moses* ; the Sheet which appear'd unto *Peter* ; and the various Visions which the LORD hath vouchsafed to his Servants at various Times and Places, but a Teaching by Forms or Figures, and that also from Heaven ? “ But say some there is no Reason to suppose that God will teach after that
Manner

Mannner in these Days." Why not? Is it not written in the Prophet *Joel*, in the last Days saith God, your young Men shall see *Visions*, and your old Men shall dream Dreams? And according to St. *Peter*, (*Acts* ii.) did not these last Days begin at the Day of Pentecost? From hence then I think there is some Reason to expect that God doth even in these Days teach after the same Manner, unless you can prove that *Joel* or *Peter* were false Prophets, or that the Apostles lived in the last Days and we in the first. But again it may be said, "that the ignorant Papists have by Reason of Pictures, Figures, Emblems, &c. fallen into gross Idolatry, and therefore tis better that the Figure should be left intirely out." Tis granted that the *Ignorant* and *Superstitious* Papists may have grossly abus'd these Things; but what then? hath not the drunken, cursing, swearing, literal Protestant, equally abus'd the Scriptures and other divine Writings? Make an Experiment, tell the next letter-learned, drunken Protestant you meet, that he is no Christian, or none of CHRIST's, and that in his present State he cannot enter into the Kingdom of Heaven? will you not presently hear that you are much mistaken in your Man: it is true, he as well as every one hath his Infirmities. But what then? He has been well brought up in what he calls The Protestant Faith, he can read the Scripture in their Original Language, and such only he supposes can rightly understand them

them, he can tell you the Title Page, and perhaps something more of many spiritual Authors, and therefore concludes all is safe and well. Now pray where's the Difference betwixt the ignorant Papist and such a learned Protestant? They both glory in Mother Church, and are both equally Idolaters; only the one idolizes painted Pictures or Figures, Emblematic, and the other Alphabets, variously dispos'd and impress'd on Paper? But must we therefore lay aside the Use of Books, because of the Protestant's Abuse? As justly might you lay aside Drinking, because he is a Drunkard, or Eating, because he is a Glutton. "But however, since the Figure has given *Offence*, and therefore done Hurt, many who love you, upon that Account wish you would leave it in another Edition entirely out." What, my Brother, hath not the GOSPEL itself in all Ages given Offence, and therefore accidentally done Hurt? Is not CHRIST crucified to the Jews a stumbling-block, and to the Greeks Foolishness? But shall we therefore infer it should be laid aside, God forbid! If we herein seek to please Men, we shall not be the Servants of GOD. "But it hath given Offence to some well-dispos'd Criticks." What then? So did the Doctrine of our Saviour's Death unto well-dispos'd and in some Degree enlighten'd *Peter*? So also did St. *Paul's* Preaching unto many devout and honourable Women. So doubtless unto some such well-dispos'd Criticks, have the hard Things in St.

Paul's

Paul's Epistles, and the divine Mysteries in *St. John's* Revelations, given Offence; but I do not wish therefore the Apostles had left them out. "But the Figure cannot be defended as a Matter of any Importance as to its Use." So indeed it may appear unto some who understand it not, but unto others, I know it hath given great Satisfaction: it serves to declare more fully, comprehensively and universally than can be done by Words only; that there are Three that bear Record in Heaven, *and that these Three are One*. A Deist indeed, a Tritheist, a Sabellian, Arian or Socinian, may suppose that such a Doctrine cannot be defended as a Matter of any Importance; but shall we therefore give it up? God forbid! To me it appears to be a Doctrine of equal (nay superior) Importance to many that are very zealously maintained and defended in this our Day. A Doctrine from which as from their Root all the other Doctrines of Free-Grace do flow: a Doctrine which whosoever denies, he doth not even notionally hold any other divine Truth aright, according to Godliness, or as it is in JESUS: and in whomsoever this mysterious Truth hath not yet been spiritually reveal'd from Heaven, I make no Scruple to declare their Day of Pentecost is not yet fully come; for thus it is written from the Mouth of essential Truth, *At that Day ye shall know that I am in my Father, and you in me, and I in you*. But I do not suppose that this divine Mystery is reveal'd unto all exactly

actly in this or that Manner and Measure, or by this or that particular Figure or Form of Expression; neither do I say that all can declare their Idea thereof with equal Clearness and Perspicuity, or that any can *adequately* shew forth this divine Perfection.

And now, dear Sir, having I hope remov'd not only your Objections, but also some others which seem'd to be obvious, I shall briefly answer your Questions. The first of which is, "Was the Trinity reveal'd to you in a *circumscribed* Form of any Kind? I answer, No; and I think the Figure itself sufficiently shews this; for the Lines are suppos'd to be *infinite*. "Is it possible, think you, to give any Idea of the Trinity by a Form?" I do not suppose that it is possible to give an *adequate* Idea of this or any other Perfection of God, because *finite* can never measure Infinite: yet I, as well as many others, have thought it possible to give *an* Idea thereof, and some before *me* have thought by Words and a Form, better than by Words alone. "Doth the Form or Figure you have publish'd convey your Revelation of that glorious Mystery?" No; for that it was never intended: Revelations thereof only come from God; but I suppose you might rather intend to say, Doth that Form or Figure convey the *Idea* which you have receiv'd from Heaven of the Triune Nature of God?" Not fully, for neither by Words or Figures can I *fully* declare it. But to me and those who understand it, it conveys my Idea

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more fully and clearly than I can by Words alone. “ What was your simple and plain Intent in annexing it? ” The same I trust with that of *David*, when he saith, *Come and bear all ye that fear GOD, and I will tell you what he hath done for my Soul*. The same with *St. Paul*, when he reason’d and declar’d his *Conversion* before *Felix*, *Festus* and *Agrippa*; in short I solemnly assure you, as far as I know myself, my only Intent was the Good and Edification of Souls, and to display as I was able the abundant Mercy and amazing Goodness of our blessed Redeemer to me the Chief of Sinners: in doing of which I also intended that every Thing should be exactly conformable to the Holy Scriptures. But, “ lastly, upon the Whole don’t you wish that you had never publish’d it? ” Upon the Whole, my Brother, I answer No; for what though it hath given Offence unto some, it hath afforded Edification and great Satisfaction to others, and may unto more: what though for the Publishing a Truth in this Manner I be deem’d Vain, Enthusiastical, Mad and a Blasphemer! it is much better that I should suffer for Truth, than that Truth should suffer for my Concealment; and especially when by such Suffering the Truth itself is every Way more manifested: chiefly in this; hereby the Words of our LORD are verified, *If they have called the Master of the House Belzebub, shall they not much more those of his Household*. It is sufficient that the Disciple should be as
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his Master, and the Servant as his Lord. Herein I rejoice, yea, and will rejoice. ——— You are pleas'd, dear Sir, to observe that for your own Part you have read the Book with Pleasure and Comfort, and that for the many excellent and comfortable Truths you find in the far greater Part of it, you do most willingly give a favourable Interpretation, and pass over those Passages you do not approve of, with that Freedom which becomes every one who cannot pronounce himself infallible." Herein, I wish that all were likeminded; for I solemnly assure you, that as far as I know myself, I have no Desire that either you or any Man should call me Rabbi, but rather that what I have wrote should be tried to the uttermost, and then if there be any Good, any Truth excellent, comfortable or commendable, my hearty Desire is that all the Praise and all the Glory may be forever ascrib'd unto the Father of Lights through JESUS our blessed Redeemer, from whom and through whom every good and perfect Gift descends; But on the other Hand, if you or they find any Thing you cannot approve of, my sincere Petition is, that it may be pointed out to me: if it be a Truth, who knoweth but that the Giver of all good Gifts may enable me, not only to vindicate it, but also more fully to open and manifest it: but if it should be an Error (for I think I have not in my Book declar'd that I or any Man is infallible) who knoweth but that GOD might give me Grace to

the Acknowledgment thereof : those who read my Book throughout I believe may easily discern, that 'twill not be the first Error I have acknowledged ; but however maugre all the Opposition of Self-exalting Pride, this which I have elsewhere prov'd I must still insist upon ; no Man hath a Right to condemn any Thing merely because he doth not understand it ; and moreover that should I acknowledge any Thing to be an Error merely because this or that Man suppos'd it, before I also discern'd it to be so ; this I believe in me would be an Error of the first Magnitude, an Error which God grant I may never be guilty of. And now, my dear Friend, I hope I have candidly, freely and fully consider'd your Letter, and impartially examined the Objections therein : be assur'd that I have no Views or Intentions, but such as are friendly to you and Truth, when I desire you freely to proceed in writing me the Objections made either by you or others against what I have here wrote, or in any other Part of my Book ; in the mean Time, my dear Friend, let us not cease fervently and humbly to ask of him who is the Author and Giver of all Wisdom : *Oh ! let us seek for her as for Silver, and search for her as for hid Treasures* ; let us know no Man after the Flesh, no ; neither Friend nor Enemy, but charitably manifest Error where'er we find her, and reverence Truth where'er we meet her ; O let us call upon him who is mighty to save, that he may divest us of the

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Prejudices of Country, Education, Self, *Sects* and *Parties*. Let us humbly, and (as much as possible) peaceably dwell in the midst of *Sects* and *Parties*, but manifest in all Things that we are of no Sect or Party, but of the true spiritual, undivided, catholic Church of CHRIST: let us rally the scatter'd Truths and Causes, untwist the knotty Lines of Error, and ransom Truth even from the Abyſs of Darkneſs; this by Grace we may do, yea, we can do all Things thro' CHRIST JESUS ſtrengthening us, in whom I am your affectionate Brother, and for his Sake

Your ſincere Friend,

and humble Servant,

JOHN GREEN?

A Copy of a Letter from J. G.

Nov. 15, 1752.

Dear Brother,

BELOW you have my ſhort Animadverſions upon your Book; but whether right or wrong I will not inſiſt on; for I am but as one juſt awaked from Sleep, which cannot ſee afar off; and do confeſs, that to me tis an arduous Task to criticize upon what ſeems not ordain'd my Element; yet this I acknowledge, that the Peruſal of it hath in a Meaſure awaked me from my lethargick Luke-warmneſs: O pray with me that our Lord and dear Saviour may ſtrengthen and continue me in the Way to the cœleſtial City; for what availeth it though I could fathom
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the Depths of all human Sciences, and yet not know my Name writ in the Lamb's Book of Life, it would be all an empty Shadow.

PART the First.

1. To me it seems evident to a Demonstration, that the Hand of the LORD was mightily upon you, tho' some imputed strong in the LORD stagger thereat, a Heart I think harder than Adamant must he have, who does not shudder and sympathize with you at the Reading your Fiery Trials, and whose Eyes does not flow down with Joy at your glorious Deliverance; *Great is the Lord and worthy to be praised.* It brought fresh into my Mind the young Lawyer in the Gentleman's Magazine, being something of a Parallel, but with this great Difference; yours a happy Deliverance, his apparently a miserable Exit; but

2. I think you bear too hard upon the Physicians; certainly eminent Men there are both in that and other Sciences, and who may be useful Handmaids to the Children of God, and yet they of this Generation, I know not whether either *Hippocrates* or *Galen* were Christians, yet they were accounted singularly eminent in the Art of Physic. Suppose I had a Bone broken or dislocated, imagine it a nice and difficult Part of the human Body, as a Breast-bone, or some Artery unstrung, and upon sending for a Surgeon, whether would it be more prudent in me in such a Circumstance to ask him, whether he understood Anatomy so well as to reach my Case? or whether he was a regenerate Christian? I think we ought not to inveigh against the Sciences: they themselves are useful Handmaids, though some of their Proficients may be Evil.

3. All seem to be in the Dark about your Figure or Scheme of the Trinity, I mean those of S—— and R——, &c. Mr. S—— W——, a sincere Christian, wishes it, and (page 42) treating of your Toe, &c. were out of the Book, then he could like the Book very well. When I was over at S——, I thought I understood the

Figure

Figure-right, and convinc'd them as follows, with which they seem'd satisfied, that D as God Supreme, represented the whole Figure, filling the whole Universe; the Source and Bound of all the Circle E, the Son plac'd in God, being Part of God, one in God and in the Holy Ghost, and the Centre of both, C, the Holy Ghost proceeding equally from God and CHRIST, and the Connector of all Three in One, and that consider'd separately in their Offices, they were three compleat and distinct Figures, but as one supreme, all three made one compleat Figure, so Three were One, and One Three. These were my faint Ideas, till coming back to H——, and speaking of it to * T—— D——, he objects as follows, that the Lines A C and B C do not flow infinitely, because they intersect at C, and indeed *per Euclid*, only parallel Lines flow infinitely; therefore since I cannot reconcile that, I with the rest shall not be able to understand your Meaning without a plainer Demonstration.

4. Some who acknowledge your Trials to be from God, yet think (by your own Account, as they say) that Bleeding was of Service to you, and that your Resisting the Physicians, &c. favour'd too much of a resolute Temper. Thus much at present with regard to the experimental Part.

PART the Second.

Reflections 1, 2, 3, 4, 5 and 7, I think I have not the least Objection to make against them.

6th Reflection. Tho' this is not to my Satisfaction, yet I know not at present how to answer against it.

8th

* T—— D—— told me he had again and again read over your Book, was much affected, yet ruffled therewith; sometimes he thought that you was in a strong Fever, and sometimes he thought contrarily; he acknowledges himself far wrong; he sees the Necessity of being a whole Christian, and not by halves, as he expresses it; he believes was he with you as once, that you might be an Instrument of Good unto him.

8th. The present Curate of *Thurnscoe* says, you have therein, and in the Title Page inserted a Lie; that you never was in Reality a Curate there.

9th. I fear reflects upon Mr. *W*—— a little.

10th and 11th. May be approv'd of by every sincere Christian.

12th and 13th. If you was not then converted, many unconverted, converted Christians there are.

14th, 15th and 16th. Your own Censure and Criticism seems just.

17th and 18th. Are too Mysterious for my shallow Apprehensions.

19th and 20th. Are Truths, and much to be admir'd.

P A R T the Third.

I think tis needless to stand recommending by Piece-meal, for the Whole at present seems to me so familiar and divine, and wrote with so much Energy of Style, as I think few can object against, the Covetous, the Pleasure-takers, the Drunkards, the Swearers, &c. are charged home: the Pharisees rightly debased: Original Sin clear'd up: Predestination, to my own former Taste, for I was wont to say and think, that whom the Father giveth unto the Son, and hath chosen, shall come unto CHRIST: Perfection I think rightly clear'd up, for it thereby reconciles many Differences about it, &c.

The Answer to the foregoing Letter.

Dec. 19, 1752.

My Dear Brother,

I AM much oblig'd to you for your kind and agreeable Letter; how much soever your Animadversions upon my Book may fall short in Point of Justice, I think they are by no means

means trivial, but such as well become a Brother, a Friend, a Christian, and therefore such as deservedly call for my serious Consideration and deliberate Answer. Oh! that I may now consider them in the Light, Love and Fear of God my Saviour: may he who is my only true Wisdom at this Time also inspire my Thoughts and direct my Pen; otherwise instead of answering your Objections, I shall give too much Occasion for ten thousand more; yea, let us both, my Brother, cry unto the Father of Lights and Giver of every true and perfect Gift, that we may have a right Judgment in all Things, and by his Light and Grace discover, acknowledge, rectify our every Fault and Error.

2. What you write in Defence of Physicians, I think may well enough be allow'd without contradicting my Testimony against them: for your Vindication is of *skilful* ones, though not regenerated Christians: my Testimony (p. 67.) is against Atheistical and unskilful ones: and though *Hippocrates* and *Galen* might not be regenerated Christians, tis acknowledg'd by many, that they were skilful Physicians, and I never heard that they were Athiests; but on the contrary I read in a modern Author, that one of them "when he had carefully survey'd the Frame of the human Body, and view'd the Fitness and Usefulness of every Part, the many several Intentions of every little Vein, Bone, and Muscle, and the beautiful Composition of

D

the

the Whole, * he fell into a Pang of Devotion, and wrote an Hymn to his Creator's Praise." But perhaps you'll object, " did not you say to the Physician, (page 61.) that he must be well acquainted with the eternal Word, before he could understand your Case? was not that as much as to say, he must be a regenerated Christian?" Be it so; that I presume is nothing to Physicians or Diseases in general; because I suppos'd that mine was a peculiar Case, and therefore if he understood it, he must have a peculiar Knowledge: neither did I reject his Advice or Medicines *merely* because he was not a regenerated Christian, but because I clearly perceived that he was ignorant of my Case, not knowing the Cause or Cure: to which as another Reason I can safely subjoin, a jealous and I trust a just Concern for God's immortal Praise
and

* *Galen* in his Book *de Formatione Fætus*, takes Notice, that there is in a human Body above six hundred Muscles, in each of which there are at least ten several Intentions, or due Qualifications to be observ'd, so that about the Muscles alone, no less than six thousand several Ends and Aims are to be attended to: the Bones are reckon'd to be two hundred and eighty four, and the distinct Scopes or Intentions of each of these are above forty, in all about twelve thousand: and thus it is in some Proportion with all the other Parts, the Skin, Ligaments, Vessels and Humours, but more especially with the several Vessels of the Body, which do in regard of the Variety and multitude of those several Intentions requir'd to them very much exceed the *homogenous* Parts. ——— *Wilkins's Nat. Religion.*

and Glory. “ But since your Case was apprehended by the Physician, Apothecary, and Others, to be very dangerous; though you did not approve of their Assistance, might you not have sent for another Physician?” Yea, and with respect to my particular Case, perhaps he might have been equally ignorant: so like the poor Woman of old, I might have spent my whole Living upon such Physicians and have been nothing better’d; I therefore thought ’twas best to go strait to JESUS, the great and the good Physician, and to let him have the whole Glory of my Recovery: I believ’d that he who had heal’d my bruised Soul, and wounded Spirit, was equally able to heal my Body, and that my Faith was not vain, the *Effect* I think plainly prov’d; from whence I easily reduce the Physicians, Apothecaries, and all their Abettors, to this Dilemma. “ Your Judgment concerning my Disease and Danger must have been either wrong or right; if it was wrong, then I think it plainly appears, that I was right in not trusting to such unskilful Judges; but if it was right, then the greater Glory redounds to my beloved Physician and dear Redeemer; then tis clearly evident that I by his Grace took far the wisest Course: for you with all your Blisters, Draughts, &c. had never the Vanity even to pretend, in so short a Time, and at so small an Expence, so to restore my Health as to render me capable of Preaching in the Manner I did, and that also without a Relapse. “ But

notwithstanding, my Brother, this particular Case, I believe with you, that many eminent Men have been and are Physicians, and doubtless as you express it ; they (and particularly Surgeons) may be useful Handmaids to the Children of God : I would therefore give the Physician his due Honour, and think that the Study and Practice of Physic is very commendable, * if it be done in the Fear of God ; but if the Physician say in his Heart, there is no God ; tis plain to me and the Royal Plasmist, that such a Physician is a Fool, and I would not be found to put a Sword into a *Fool* or a *Mad-man's* Hand, lest I also should be justly deem'd another.

3. As to the Figure I acknowledge, that you and your Friend seem to be much in the Dark about it, neither do you at present I believe, comprehend what I mean thereby. My Letter to Mr. *W. B.* which I have already sent to *S*——, may be some Means of rectifying your Ideas concerning it. Your conversing with me might by God's Grace be a greater : but above all permit me to intreat you to wait in the inward and

* That before I publish'd my Book, as well as since, I have been of this Judgment ; I think is evident from my Example as well as Declaration ; for tis well known that I have often ask'd and thankfully accepted the Advice and Assistance of two pious and ingenious Friends, Practitioners in Physic and Surgery, not indeed for myself ; because blessed be God, I have not had Occasion, but for the Poor, whose Necessities I frequently find to be very urgent.

and outward Temple; as also in all the Works of Justice, Mercy, Piety, but particularly in publick and private Prayer, till your Day of Pentecost be fully come, then shall you know by a Demonstration, far superior to any that Man can give, either by Word or Figures, how *that the Son dwelleth in the Father, and the Father in him, and he in you*; then by the Witness of God, which is far greater than that of Men, you shall know that there are *Three that bear Record in Heaven, and that these Three are One*.——What you and your Friend object Mathematically is easily answer'd, when we consider, First, That the Lines do not intersect at C, they only meet, and that at an infinite Distance: Secondly, Let *Euclid* say what he will concerning parallel Lines, I see no Reason why we may not suppose a conical Form or Figure of an infinite Length, as well as a *Cylindrical*; especially when we consider that it hath been by various mathematical Authors undeniably proved, that every Cone is just the Third Part of a Cylinder of *equal Base and Altitude*. Mr. *W.* you say, a sincere Christian only wishes that the Figure and Page 42, treating of my Toe, were out of my Book, and then he could like it very well." I have seen and communed with Mr. *W.* and really believe that he is not unworthy of this short but most noble Character, * and therefore

* A sincere Christian is (saith that ingenious and pathetic Meditant Mr. *J Harvey*) a concise, but comprehensive Sentence: *concise* enough to be the Motto for a Mourn-

fore I greatly love and honour him ; but yet cannot herein join with him in Judgment ; for with regard to the Figure I believe he likes it not, only because he understands not my Meaning, and shall I therefore join with him in wishing it out of the Book ? might not *Ezekiel*, did he now live, at least have equal Reason to join with many sincere Christians in wishing that the Declaration of his Vision of the four living Creatures, the four Wheels, and the Glory of God, was also out of his Book ? and what tho' he or you understand not the Figure, there are others, and these also sincere Christians, who have understood it and like it well ; yea, even this very Week, I have heard that one who is suppos'd to be a sincere, an old and judicious Christian, hath (notwithstanding the Prejudice of a *Scotch* Education) declar'd, that the Figure conveys unto him a more clear and distinct Idea of the Triunity of God than he hath met

ing Ring, yet as *comprehensive* as the most enlarged Sphere of personal, social and religious Worth ; for whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report, are they not all included in this grand and noble Aggregate, a *sincere Christian* ? *Medit. Vol. 1, p. 34.* which if you have not read, permit me as a very valuable Treasure to recommend unto you, in the Perusal thereof, I am persuaded you'll find a Pleasure so refin'd and substantial, as you have not met with from any Thing of the like Nature ; and if you have already read him, need I say, he'll bear reading yet again, since his elegant Style and divine Sentiments plainly manifest the Gentleman and Scholar, united with and subservient to the sincere CHRISTIAN.

with in any other Author ; and that if the Book contain'd nothing else, 'twould be worth more than the Price tis fold for ; and who knows but that by and by also, you may be of this Number ? However, be that as it will, since you cannot condemn it from any *certain Ground*, for the Sake of those who do or may understand it, suffer it to be in the Book ; let us not indulge that Spirit which condemns every Thing we understand not, for if we do tis more than probable that we shall also find Reason to condemn some of the hard Things in St. *Paul's* Epistles, or some of the divine Mysteries in St. *John's* Revelations.

4. As to what I have wrote concerning my Toe, (page 42) I there only relate a plain Matter of Fact, well known to be true by various Witnesses : I declare that it was then the Hour and Power of Darknes, and acknowledge that I was not perfectly patient, but through extreme Anguish and Strength of Temptations, was brought to think that one of my Toes was beginning to flame, when it was not. “ But since the Relation of such Temptations gives Occasion to the inexperience'd Enemies of Christianity, to mock and blaspheme, would it not have been better to have left it out.” Men, I acknowledge, yea, and christian Men, may be here of different Judgments ; but as to my Part, I think, I have some Reason to answer, No. For, first, as this stands in Connection with the other Experience, the most that the Craft or Subtilty of the Devil or Man shall be able to make of it, shall only

serve to shew forth the Goodness and Glory of God, and prove the *Truth* of the original Promise, *The Woman's Seed shall bruise the Serpent's Head, and he shall bruise his Heel.* Secondly, *The Proud may scorn, but the Humble shall bear thereof and be glad.* Souls that are exercised with strong and serious Temptations, from such-like Passages, shall gather Hope and Patience; and finally rejoice in God their Saviour. When *Job*, who is even propos'd as an Example of Patience, open'd his Mouth and cursed his Day, there appear'd, I think, some Degree of Impatience: but who wishes that this Part was out of his Book? None I am persuaded who well know what is meant by fore Temptations; as to my Part I confess, that when in heavy Trials, no Part of his Book hath been more useful unto me, for thus I have thought, if *Job* declar'd of God himself to be a * perfect and an upright Man, might be thus afflicted, why not I? If he who is propos'd as a Pattern of Patience might thro' extreme Anguish be reduc'd to some Impatience, why not I? If his latter End was better than his former, why may not mine? In the same God there is the same Sufficiency; he that hath deliver'd his afflicted People, doth deliver, and shall deliver: and methinks all those who judge Righteous Judgment, will not like *Job's* three Self-righteous and too prudent Friends, judge alto-

* That is as *St. Augustin* express'd it of *St. Paul*, in *Pf. 38. secundum Intentionem*, with respect to his Intention; *non secundum Præventionem*, not in regard of Prevention and attaining of his Purpose.

gether according to the present and outward Appearance, but with Pity and Compassion they'll consider not only his Words or Acts, but also his strong Temptations.

5. "Some, you say, who acknowledge my Trials to be from God, yet think that Bleeding was of Service to me." Who denies it? For if it was not physically, it was accidentally, or rather providentially; because I was by that Means delivered from a strong Temptation: and whatever my Conduct in some respect might favour of, here I think I was passive enough when I cry'd, *if any Experiments you can make upon this Body may be of Use to Mankind, make them*; yea; take it, fry it upon a Gridiron, burn it in Flames material, &c. "But however your Resisting the Physicians *favour'd* too much of a resolute Temper." Herein I acknowledge that I was resolute, and I think it hath been already proved, that it was well that I was so; moreover I scruple not to declare, that by God's Grace in some Things I am even now resolute: I am resolutely determin'd to know no Man after the Flesh, nor call any Man Rabbi; but to hear what he, my Master, in Heaven saith: and permit me to tell you, that I believe whosoever will enter into Life; in the Cause of God and Truth, must be resolute. An eminent Father of the Church was of such a resolute Temper, that he says, "If my Mother was hanging about my Neck, if my Brethren were on every Side howling and crying, and my Father on his

bare Knees, in order to detain me in a wicked Life, I would shake them all off, and despise them." Faithful and courageous, *Luther* was so resolute that notwithstanding the Discouragement and Dissuasions of many of his Friends, he boldly cry'd, " If I knew that there were as many Devils in *Worms* as Tiles on the Houses, yet would I go thither, &c." And a greater than either of these hath taught us, that if herein our Right-hand, or our Right-eye offend us, we should have the *Resolution* to cut off the one, and to pluck out the other; for it is better for us to enter into Life halt or maim'd, than having our Body entire, to be cast into Hell, where the Worm dieth not, and the Fire is not quenched. O that he may inspire you and me with undaunted Courage, and fill us with this holy Resolution.

6. " The sixth Reflection, you say, is not to to your Satisfaction.." It may be so; and yet I am still persuaded tis true: by and by perhaps you may like it better, since at present, to use your own Words, you know not how to answer against it. As to the present Curate of *Thurnscoe's* uncharitable Reflection, I cannot but think it bespeaks more of the Serpent's Venom than Wisdom: if a Title from the then Incumbent Rector, a Licence from the then Archbishop of *York*, a stipulated Salary, viz. Thirty Pounds per Annum, together with my officiating sometime as such, doth not entitle me to be called

called Curate of *Thurnscoe*, I should be glad to know what doth.

The 9th Reflection “you are afraid reflects a little upon Mr. *W*——.” Therein, my Brother, your Fears are quite groundless: for one of the Mr. *W*——’s at that Time I had never seen, and the other was not then in Town: moreover whatsoever you or others may either fear or think concerning that, or any other Part, be assur’d I had no Intention to reflect upon them; for notwithstanding in every thing I am not of their Judgment, they are Persons, who for their Work’s Sake I greatly love and honour.

Concerning the 12th and 13th Reflections, you write, “If I was not then converted, that there are many unconverted, converted Christians.” Indeed, my Brother, that is very true: *many* there are who have been baptized with Water, but not with the Holy Ghost sent down from Heaven: many there are who say, Lord, Lord, but do not the Will of our Heavenly Father: many there are who have prophesied, yea, and wrought Miracles in the Name of CHRIST, whose Names are not writ in the Lamb’s Book of Life: and lastly, many there are I doubt not whose Understandings (like *Peter*’s before the Day of Pentecost) are divinely illuminated, and their Hearts well dispos’d, who have not received the Holy Ghost since they believed, who are not *sealed* with the Holy Spirit of Promise unto the Day of Redemption. These, I think,

without any Impropriety at all, may be term'd
“ unconverted, converted Christians.”

The 17th and 18th Reflections, “ are too
 Mysterious for your Apprehension.” Tis no
 Marvel, for without Controversy, great is the
 Mystery of Godliness, and not to be fathom'd
 by Man's Apprehension. Once these Reflec-
 tions would have been as unintelligible to me
 as they are now to you, but blessed be God to
 me they are now quite plain and open, not by
 Reason of greater Wisdom or quicker Appre-
 hension in me, but by Reason of Grace in God
 my Saviour.

7. Part the Third, you say, “ you altoge-
 ther approve, and think few can object against
 it.” Justly (with all Humility and Godly Fear
 may I write it) I believe they cannot, but happy,
 my Brother, will they be, who not only read
 and approve, but pursue the Way which is
 there directed : these shall know the Truth, and
 it shall make them free indeed. These I am-
 persuaded shall understand what is wrote in the
 former Parts, and receive such an Answer to all
 their Objections, as shall be (according to *Ori-
 gin's* Phrase) more divine than all Demonstra-
 tion : these shall be superior to the Craft, Rage,
 Malice of Men and Devils : these beholding
 the Countenance of God, reconciled in CHRIST
 JESUS, shall be deliver'd from the Fear of Law,
 Sin, Death, Man, and Hell, and shall reckon the
 Sufferings of this present World not worthy to
 be compar'd to the Glory that shall be reveal'd :
 these

these shall shortly be where all imperfect Knowledge is done away, and where they shall know as they are known: yea, finally these, my Brother, and these only, shall hear that welcome Sentence, Well done, good and faithful Servants, enter you into the Joy of your LORD: and GOD grant that you and I may be of that happy Number. Amen.

8. And now, my dear Brother, I hope I have freely, candidly and impartially consider'd your Letter, and answer'd every Objection: but if there be any thing yet which you think I have omitted, if there be any thing you cannot approve, yea, if there be any thing either here, or in my other Writings, which you fear or doubt is not according to the Truth, as it is in JESUS, go on to discharge your Part, as a Brother, a Friend, a Christian, and freely declare it unto me: let it be brought to the Test, what is not the Truth may be burnt in the Fire of Controversy: but what is Truth shall come forth purer and purer.

And on the other hand, if in my Writings you meet with any thing that is praise-worthy, any thing that is awakening, comfortable, excellent, or commendable, unto him I beseech you, who is the Doer of all the Good that is done upon Earth, ascribe all the Praise, and all the Glory. Consider me only as a Pen in the Hand of the Writer; nay, consider me as nothing; yea, as much less than nothing, that GOD may be All in All.

O,

O, my Brother, let us remember what our dear and departed Father has oft told us, *Truth is stronger than all Things*. Why then should we be asham'd of that? Rather let us with Meekness and Godly Fear, contend earnestly for it.

Yea, let us buy this; though with the Loss of all Things: Wisdom is the principal Thing, therefore let us get Wisdom; and with all our getting, let us get Understanding: I mean the Wisdom of GOD in a Mystery; that Wisdom unto Salvation; that Knowledge of GOD and CHRIST; that Understanding of the Ways of Godliness. If we know this we need know little more; but without this, though I understand all Mysteries and Secrets, all the Works of GOD or Nature in Heaven, Earth, Hell, Air, or Ocean; yea, and know how to give this Knowledge birth, in all the Speeches of Men or Angels, all my Knowledge would be but a stupid, senseless, devilish Ignorance, and my Eloquence as a sounding Brass, or a tinkling Cymbal: yea, my Brother, without the Knowledge of GOD and CHRIST JESUS, I doubtless reckon all things but Loss, Dross, Dung, Death, Darknes, and Hell: may you and I therefore grow in Grace, and in the Knowledge of JESUS CHRIST our Saviour. Amen.

I am your sincerely affectionate Brother,
And for CHRIST's Sake, humble Servant,

JOHN GREEN.

N. B. This and the preceeding Letter met with Approbation, and gave Satisfaction to the Persons to whom they were sent.

Extract of a Letter from YORKSHIRE.

Oct. 29. 1752.

SOME say you are not in your Book consistent with yourself. — Some like your Doctrine well, and your Experience ; but would not have had the Reflections upon your Errors, to have been expos'd to the Publick : they think it came from an honest Heart, but suppose that it gives the World Liberty to ridicule, and speak slightly of the Gospel ; and that Mr. *W* —, gives no such Liberty. — Some say, to speak of the Day of Pentecost not being fully come, is an unknown and unscriptural Language ; for that was true with respect to the Apostles only. — *W*. thinks he cannot out-write you, but that he could out-argue you.

An Answer to the foregoing Extract.

Dec. 7, 1752.

I Shall, the LORD enabling and enlightening me, write a Word or two in answer to the Objections in yours against my Book. “ Some say I am not consistent with myself.” It may be so : I am not infallible : but it may be Time enough to plead guilty or not guilty, to this Charge, when they tell me wherein I am inconsistent. “ Some, you say, like my Doctrine well, but think it would have been better not to have given the World Liberty to ridicule by acknowledging Errors, for Mr. *W* — gives no such Liberty.” What then ? *Abraham, David, the Patriarchs, Prophets and Apostles* have :

have; for are not many of their Errors, as well as Virtues recorded. St. *Augustine*, a most eminent Father in the Christian Church, wrote a Book of Errors. A faithful Minister of CHRIST, whom you know and love, hath wrote well nigh another. And I think if you consult the Preface of Mr. *W*—— first Hymn-Book, you may find that he also has given the World some such Liberty.——And I am persuaded that should he still acknowledge more, whatever the World might say, I believe all that know themselves and love and fear God, would like him no worse upon that Account: for such by other's Dangers will learn not to be high-minded but to fear, pity and beware: such by the Saint's Errors, when overtaken themselves, will learn to arise and stand more stedfast for the future, “Some say, to speak of the Day of Pentecost, not being fully come, is an unknown and unscriptural Language.” To this I answer, To them it may be a Language unknown, and therefore it may appear unscriptural: but to me and others, it appears to be a Language both Scriptural and Useful: for blessed, yea, for ever blessed be the God and Father of our LORD JESUS CHRIST, I know by happy Experience, that the Day of Pentecost in a sound and glorious Sense is come to me, and that I also have receiv'd (in my Measure) the Holy Ghost sent down from Heaven, as well as the Apostles, and those with them, at *their* Day of Pentecost. Is not that, pray, a scriptural Declaration, *after that ye believed*

ye were sealed with the Holy Spirit of Promise? and that also a scriptural Question? have ye received the Holy Ghost since ye believed? and what are these, but other Words for the same Thing? if any one would rather use these, than, is your Day of Pentecost come since ye believed? for me they are quite welcome; I have neither Leisure nor Inclination to strive with them about Words, when we mean the same Thing: however, this I dare venture to affirm, that in whatever Words the Question is put, tis a very important one: I know and therefore scruple not again to declare, that a Man may be what in Scripture is term'd a just, devout and righteous Man &c. (vide Grace and Truth, p. 113) and yet not be able affirmatively to answer this Question; yea, to me it appears very evidently, that a Man may, in some Degree, answer the Question, lovest thou *Christ*? when he cannot answer this: *Simon Peter* could appeal to the Searcher of Hearts, saying, LORD, thou knowest all Things, thou knowest that I love thee: but as yet his Day of Pentecost was not come, he had not then receiv'd the Holy Ghost since he believed. This then you see is a Question of deeper Import than even that important one, dost thou love *Christ*: because a Man may have a Love to *Christ*, when as yet his Day of Pentecost is not come: but when that Day is come, the Mystery of the ever blessed, glorious and adorable Trinity is reveal'd in him, and he loves his God and Saviour in a far greater and more intense Degree.

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You say, "that *W*—, thinks he cannot out-write me, but supposes that he could out-argue me." So then he is like one of those who said, his Letters are weighty and powerful, but his bodily Presence is weak, and his Speech contemptible: however, this pray let him know, that if the LORD will, before many more Years be over, I hope to see him, and then I trust, he shall know that such as we are by Letters, when we are absent, such also shall we be found to be, both in Word and in Deed, when we are present. Blessed be the GOD and Father of our LORD JESUS CHRIST, all is well, for though the threefold Foe opposes, CHRIST lives and reigns, Truth prevails, Hell trembles, and I rejoice, yea, and I shall rejoice in GOD my Saviour.

I am, &c.

Extract of another Letter to a Friend.

Feb. 1, 1753.

THE Reflections cast upon my Book, in your Country, and wrote by Brother *J*— I have answer'd. I hope my Answer is full and satisfactory: for he writes that he very much approves of it; but at present he has no Time to write a particular Answer. —As to *W*. and I; from yours, I perceive that we do not yet

yet understand one another, writing concerning my Book, he charges me with Inconsistency: I ask him wherein he thinks I am inconsistent? he answers, that I have not been of the same Mind for three Years together: be it so; how does this prove me Guilty of Inconsistency in my Book? might not the Jews with equal, if not superior Reason, have prov'd St. *Paul* inconsistent? might not they have said to him when preaching CHRIST in the Synagogue soon after his Conversion? "*Paul*, thou art inconsistent, who so zealous against the Christians a few Days ago! thou dost not continue in the same Mind even *one* Year together." So far therefore as thy Testimony agrees with our Opinion, viz. The Messiah is not yet come, so far we shall agree, but no farther." You say, you believe *W.* hath not Experience of deep Trials; it may be so; all cannot bear strong Meat: Babes you know cannot, and therefore are fed with Milk, but I think you may venture to tell him, that if he will zealously follow on to do the Will of God, he shall also know that this Doctrine of the inward Cross, is of God, it shall also be shewn him, how great Things he shall suffer, yea, he also shall be permitted to drink of the bitter Cup whereof his LORD drank, and to be baptized with his Fiery Baptism: *permitted*, I say, for however grievous these Fiery Trials, these deep Afflictions are for the present, they are a great Privilege, a singular Gift of

God ; yea, they shall maugre all the Opposition of Hell, Earth, carnal Reason, and his false Opinion, * work out for them who partake

* The Opinion here hinted at is, “ that there are *no Degrees in Glory* ;” the most plausible Ground we conceive for such an Opinion, may be that Parable of our LORD which saith, all the Labourers ; those who came first, and those who came last, were alike serv’d with *one Penny*.” And to which I answer, 1st, No Parable should be so interpreted as to contradict an exprefs Declaration of Scripture, such as *In my Father’s House are many Mansions* : as one Star differeth from another Star in Glory, so also is the Resurrection. 2d. All the Saints with respect to the Object of their Joy, alike receive one Penny, the Sun of Righteousness shineth upon all, yet all are not capable of receiving the same *Measure* of Light, but every one hath his own *proper* Delight therein, according to the Faculty of his Sight. 3d. Denario, vita significatur æterna, ubi amplius alio nemo vivit, quoniam vivendi non est diversa in æternitate Mensura, sed multæ Mansiones significant diversas in una vita æterna dignitates. Aug Joan. Tract 97. *By the Penny, eternal Life is signified, wherein no one liveth more or longer than another, because in Eternity there are not divers Measures of Living, but many Mansions signify divers Dignities in one and the same eternal Life.* Wherefore I still conclude, that the Saints have different Degrees in Glory : which yet I believe will be without any Murmuring or Grudging, or Sense of Want in any ; all shall be fill’d and fully contented : for as the above-mention’d Author in the same Place observes ; Non erit Invidia Aliqua imparis Claritatis: quoniam regnabit in omnibus unitas Charitatis. *There shall not be amongst them any Envy*

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take thereof a *far more* exceeding, and eternal Weight of Glory. God forbid then that I should glory in any thing, save in the Cross of JESUS CHRIST, whereby the World is crucified unto me, and I unto the World: herein I rejoice, yea, and shall eternally rejoice, that I have been made Partaker of the most sensible Sufferings of JESUS CHRIST, my blessed and dear Redeemer — I am, &c.

I find it hath been controverted by some, whether or no St. *Peter* was converted before the Day of Pentecost; and therefore as the LORD giveth me Light, I will here more fully set down my Judgment concerning that Matter.

To the Word *converted*, I find various Ideas are affix'd; I shall, first, therefore consider the scriptural as well as modern Sense of the Word, and then in what Sense (before Pentecost) he was and in what Sense he was not converted. And first, I find that by a converted Soul in Scripture is generally, if not always meant, a Soul turned Godwards, one that is waiting for Healing, or the Remission of Sins, when the

for unequal Glory, because in them shall reign the Unity of Charity. Sic enim quisque etiam ipse habet, cum amet in altero quod ipse non habet. For after this Manner every Man hath that which he hath not, when he loveth in another that which he hath not. In Heaven the Saints shall all be gather'd together and made perfect in one; they shall have full Joy in the LORD, and mutual Joy one in another.

Times of Refreshing shall come from the Presence of the LORD. Thus *Isa. vi. 10. Lest this People should convert, and be healed,* or as tis quoted in the Gospel, *lest they should be converted, and I should heal them.* Again, that the Word in Scripture is us'd in this Sense, appears also from St. Peter's Words, *Acts iii. 19. Repent ye therefore,* that is, change your Minds, and forsake your Sins, *and be converted,* let your Hearts be turn'd to the LORD, waiting for the Promise, *that your Sins may be blotted out,* forgiven, *when the Times of Refreshing shall come from the Presence of the Lord.* When the Spirit of Truth, the promis'd Comforter shall descend upon you, who shall testify of JESUS, and shew you the Things that are freely given of GOD. But as the Word Conversion is generally us'd by modern Christians, it is confounded with Repentance and receiving the Holy Ghost, and means the whole Process of GOD's Work upon the Soul from his Calling to the Times of Refreshing sent down from his Presence: thus when we speak of St. Paul's Conversion, we generally understand the Whole of his Experience. *Acts ix. from v. 3. to v. 19.* And once perhaps in Scripture, the Word is us'd in this Sense, as *Acts xv. 3.* where we find Paul and Barnabas declaring the Conversion of the Gentiles, and causing great Joy unto all the Brethren.

This premis'd, I shall now consider in what Sense St. Peter before Pentecost *was,* and in what Sense he *was not* converted. And,

1st. I think (before Pentecost) his Heart was sincerely turned: he had indeed Faith towards God, so that even then with regard to his Uprightness and Sincerity, it might have been said as it was of *Nathaniel*, *Behold an Israelite indeed, in whom there is no Guile*: yea, even then our LORD had testified concerning them both, *Ye believe in God*, and had exhorted them to believe in him. *John* xiv. 1.

2d. He not only believed in God, but his *Understanding* was so enlighten'd by the Holy Ghost, that he believ'd and confess'd that JESUS CHRIST was the Messiah, the Son of GOD; this is manifest, not only from his leaving all and following him, but also from that Declaration of our blessed Redeemer immediately after, and in Consequence of this Confession: *Blessed art thou Simon Barjonas, for Flesh and Blood hath not reveal'd this unto thee, but my heavenly Father*. *Matt.* xvi. 17. So that in this *Sense*, or as tis in Grace and Truth, p. 113. he was even now in some Degree ingrafted into the spiritual Vine, the Holy Ghost was mystically with him, but not *in* him. *John* xiv. 17. Notwithstanding his present Self-ignorance, and future Denial of of his Master, even at this Time when consider'd with regard not only to God's Foreknowledge, but also with respect to his sure unerring prophetic Word, he was clean, and also a chosen Vessel unto the LORD, to be the first Proclaimer of his Master, as the exalted God-Man; to be the first Witness both to Jew and Gentile, that as such he sitteth at the Right-hand of Power,

to give Repentance and Remission of Sins : this is manifest from the Testimony of him who is the Faithful Witness and true Prophet, *Ye are clean through the Word which I have spoken unto you.* * John xv. 3. And concerning *Peter* in particular, he moreover saith, *Mat. xvi. 18.* Thou art *Peter*, which is by Interpretation, a Stone or Rock, and upon this Rock, that is, upon thee as an Instrument, who in Order of Time shall be my first † Apostle to declare my last and greatest Dispensation of Grace, both to Jew and Gentile ; will *I build* in and by thee, by my convincing Spirit and incorruptible Word : *my Church*, because bought with my precious Blood : *my Church*, because built by and upon me, the chief corner Stone : *my Church* emphatically so, for for this Church the precious Price is paid, not only in Purpose or Decree, but also actually : *my Church* because it shall be peculiarly

* Not all, for he knew who should betray him. *John xiii. 11.* And as he did not speak to or concerning *Judas*, when he said, *ye are clean* ; so neither did he speak of him, (*Matt. xix. 28.*) for then also he *well* knew who should betray him : when therefore he saith, *Ye that have followed me, shall in the Regeneration sit upon twelve Thrones, judging the twelve Tribes of Israel*, he must mean, ye, whom I have chosen and foreknown, ye for whom this Honour is foreordain'd, and for whom those Thrones are prepar'd of my Father.

† In Time : not in Power or Authority ; at the Council of *Jerusalem*, *St. James* seems to have been President : not in Love, *St. John* was the Disciple whom *Jesus* loved : Not in Knowledge or successful Labours ; herein *St. Paul* seems not to have been a Whit behind the very chiefest Apostles.

owned by me, upon this Church will I bestow peculiar Privileges : he that is feeble here shall be as *David*, and he that is strong, shall be as the Angel of the LORD : and the *Gates of Hell shall not prevail against it*. No ; *howsoever* this Church may be distress'd by the Devil, Beast, or false Prophet : *wheresoever* it shall be dispers'd upon the Earth, through Nations, Kindreds, People, Tongues, Sects, Parties, *against it the Gates of Hell shall not prevail* : it shall grow and prosper : of this spiritual Seed a Remnant shall continue : yea, of this heavenly Leaven, a little at least shall remain till it hath leaven'd the whole Lump : till the Knowledge of the Glory of GOD shall cover the Earth, as the Waters cover the Sea.

And now, I think it appears in what Sense St. *Peter*, before the Day of Pentecost, *was converted*. He had a Faith towards GOD ; thro' CHRIST, his Understanding was enlighten'd from above to discern, and he had Courage enough to confess that JESUS is the Messiah, the Son of GOD, according to the Foreknowledge of GOD ; and that also reveal'd by the Word of our blessed Redeemer, he was not only clean, but also a chosen Instrument to open the last Dispensation of Grace : and yet that at this Time he was not a truly spiritual Christian ; or in the latter Sense of the Word *converted*, I think, clearly appears from the following Considerations.

1. At this Time he was greatly ignorant of of himself ; this appears not only from that

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self-confident Declaration, *Matt. xxvi. 25.* and afterwards cowardly Denial of his Master; but also from our LORD's exprefs Testimony. *John xvi. 7.* *I tell you the Truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you, and when he is come, he will reprove, or convince, the World of Sin, and of Righteousness, and of Judgment.* And moreover, concerning *Peter* in particular, (notwithstanding his confident Boasting) he saith, *Thou canst not follow me now, but thou shalt follow me hereafter.* *John xiii. 36.*

2. As he was greatly ignorant of himself, and unconvinced of Sin, so also *was he ignorant of the Vengeance due to Sin*; as yet he had known no Wrath reveal'd from Heaven, he knew no vindictive Justice out of Man to satisfy, * and therefore at this Time he sees no Necessity of a dying Saviour, no Need of an *outward Propitiation*; for notwithstanding the true Confession which he had just made before, we find that when our LORD began to speak of his Sufferings which he was to accomplish at *Jerusalem*, *Peter* immediately began to rebuke him, saying, *Be it far from thee, Lord, this shall not be unto thee.* *Matt. xvi. 22.*

3. As before the Day of Pentecost, he little knew himself, the vindictive Justice of God,
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* *Vide Grace and Truth, p. 97.*

and the Necessity of a dying Saviour ; so likewise notwithstanding his enlighten'd Understanding to discern and ready Confession, that JESUS was the CHRIST the Son of GOD, I scruple not to declare, he knew not the Redeemer aright, he was not as yet what I term a *spiritual Christian* ; he knew not that our Saviour dwells in his Father, and his Father in him, and he in *Peter*, and *Peter* in him : at this Time he had as much need as *Philip* to say unto our LORD, shew us the *Father*. This, I think, is clearly evident from those remarkable Words of our blessed Redeemer, *John xvi. 16. I will pray the Father* (which he did. chap. xvii.) *and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but you know him ; for he dwelleth with you and shall be in you : at that Day ye shall know, that I am in my Father, and you in me, and I in you.*

4. As before the Day of Pentecost he did not rightly know himself, the Justice of GOD, or our Saviour, so neither as yet had he truly found, or did he rightly understand the Nature of the Kingdom of his LORD ; for notwithstanding our blessed Redeemer had not only by exprefs Declaration, but even by the whole Tenor of his Life and Doctrine inform'd his Disciples, that his Kingdom was not of this World ; yet still we find even after his Resurrection, they as well as the Jews, had but carnal
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and worldly Conceptions concerning it: thus when they give an Account concerning their Master, *Luke xxiv. 20.* to one whom they thought a Stranger. The chief Priests and our Rulers (say they) deliver'd him to be condemn'd, and have crucify'd him; but we trusted that it had been he which should have redeem'd *Israel*: and that by this they understood only a temporal Redemption, or earthly Kingdom, is evident from our LORD's immediate and strong Re-proof of them, *ver. 25.* *O Fools, and slow of Heart to believe all that the Prophets have spoken: ought not Christ to have suffer'd these Things, and to enter into his Glory?* But likewise again from their own Mouths, this is clearly manifest, *Acts i. 6.* when they were come together, and when their Master had just before bid them tarry at *Jerusalem*, waiting for the Promise of the Father, we find them still ignorant of the Nature of this Promise, and of our LORD's spiritual Kingdom, for they are yet dreaming of a temporal one, and cry, *Lord wilt thou at this Time restore again the Kingdom to Israel*: insomuch that our Redeemer hath again Occasion to check and instruct them, saying, *It is not for you to know the Times and the Seasons which the Father hath put in his own Power, but you shall receive Power after that the Holy Ghost is come upon you:* and then shall ye know that my Kingdom is not of this World: but that that Saying is true, *In the World ye shall have Tribulation, but in me ye shall have Peace.*

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And now to sum up what hath been said concerning this Matter: if by Conversion we only mean Faith in God, an enlighten'd Understanding, to believe and confess that JESUS is the CHRIST the Son of God, and a prophetic Declaration from his LORD, that he was not only clean, but also in Order of Time, his first Apostle to Jew and Gentile; then St. *Peter* before the Day of Pentecost, undoubtedly was converted.

But if it be suppos'd, that none is truly converted till he is convinc'd of Sin, beholds Wrath reveal'd from Heaven against all Unrighteousness, and sees the Necessity of a dying, crucified Saviour, if no one be truly converted till he truly and spiritually knows that CHRIST dwells in his Father, and he in CHRIST and CHRIST in him, till the Day they have really found the Kingdom of JESUS, and know that it is not of this World: in a Word, if we suppose that no one is truly converted till by the Holy Ghost he be convinced of Sin, Righteousness, and Judgment, then I think tis undeniably evident, that St. *Peter*, before the Day of Pentecost, *was not converted*.

I shall conclude what I have to say upon this Subject by answering, as the LORD shall enable, a few Questions, which seem naturally to arise therefrom. And

1st. "If *Peter* had died in that Dispensation, before the Day of Pentecost, would he have gone to Heaven?" I answer, the prophetic Declaration concerning him rendered his Dying be-

fore then impossible, and consequently this Question absurd.

ad. But if there had been no such prophetic Declaration concerning him, if he had had only Faith towards God and an Acknowledgment of the Messiah through an enlighten'd Understanding, without a Word of Promise applied unto him?" consider'd with regard to God's Foreknowledge, he was *safe*, and with regard to his Confession he was blessed, inasmuch as Flesh and Blood had not reveal'd this precious Truth unto him, but our Heavenly Father; yet nevertheless at this Time, I believe he had a Necessity to experience that heavenly Birth, without which no one can see the Kingdom of Heaven; because our Saviour plainly declar'd, *Thou canst not follow me now.*

3d. "But was he at this Time assur'd of his Salvation? or was he under these Circumstances actually saved?" I believe not: at this Time he could not truly and spiritually say, *Christ dwells in his Father, and I in Christ, and Christ in me.* Yet nevertheless, I believe his Salvation was *sure*, inasmuch as the faithful Witness and true Prophet had already declar'd, *Thou shalt follow me hereafter.*

4th. "But what is the Consideration of St. Peter's Experience to us? what Use can it be of to Christians in these Days?" I answer, Hence we may learn, 1st. That many who are call'd Christians are not converted in the one Sense or the other, and therefore are mere Usurpers of the

the Christian Name; such as Fornicators, Idolators, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, and such like: they who do these Things, saith *St. Paul*, shall not inherit the Kingdom of God. *1 Cor. vi. 9, 10.* 2d. Herein they that are sincere Professors of Christianity may view not only their *outward* but even *inward* State as it were in a Glass: hence they may learn, that not all whose Understandings are divinely illuminated, are at present ready to follow their Master. 3d. Hence also we may learn, in a good Measure at least, to account for the different Judgments that are found even amongst the sincere Professors of CHRIST. many are converted in the former Sense, who are not in the latter; and therefore tis no wonder that these should hold the Truth, which they already see in Contradiction to that which they do not; tis no marvel that they in Opposition to them who see the whole Truth, as it is in JESUS, should say there is no vindictive Justice in God, or which is the same Thing, with *St. Peter* before the Day of Pentecost, deny the Necessity of a dying Saviour.

AN OBJECTION, of Mr. C. P.

“YOU say, (pag. 58.) the Angelic Throng gather’d round the Throne, and with more than ordinary Rapture sung, Worthy is the
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the Lamb, &c." Was Heaven ever open'd unto you, or did you ever see the Angels before? if not, how do you know that there was then more than Ordinary Rapture?"

To this I answer, Heaven was never thus open'd unto me before or since, and yet I know that there was then more than ordinary Joy or Rapture: for, 1st. All Glory be to Free-Grace, it so appear'd unto me in Vision. 2d. Our dear Redeemer himself hath said; *I say unto you, that Likewise Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons that need no Repentance.* Luke xv. 17.

Against the Words, *I will descend into Hell again and again to redeem him.* (pag. 58.) It hath also been objected in the following Manner.

1st. These Words are not found in Scripture. 2d. Tis to be queried, whether they be agreeable thereto; because Redemption was finish'd upon the Cross; neither will CHRIST descend into Hell any more to redeem any one."

To this I answer, 1st. Notwithstanding these very Words are not exactly found in Scripture; yet in Substance they are; for doth not the *Psalmist* say, (*Pf. cxvi. 3.*) *The Pains of Hell gat hold upon me,* and (*v. 8*) *thou hast deliver'd, or redeem'd, my Soul from Death, or Hell.* And again, (*Pf. xlix. 15.*) *GOD will redeem my Soul from the Power of Hell.* What is this more or less than saying, *he hath redeem'd, and he will redeem*

redeem, or he doth again and again redeem his People.

As to the second Part of the Objection, tis altogether founded upon what some call an *Ignoratio Elenchi*, or a Mistake of the Question; for the *Objection* by Redemption means (if it means any thing at all) the *meritorious* Cause of our Salvation: that indeed was finish'd upon the Cross: CHRIST by the Sacrifice of himself hath put away Sin: neither shall he die or suffer any more. But the Words objected against, by Redemption mean as the Royal *Psalmist*, viz. the Effect of that Cause, or an actual Application of his Merits. Again, The Objection by descending into Hell, seems to mean, his descending in order to suffer; but the Words objected against, only set forth his descending spiritually in order to deliver; and taking the Word in this Sense, I am firmly perswaded that he will *redeem Israel* out of all his Troubles: yea, I can say (blessed be his Free-Grace) that I have heard his Voice, and in my Measure, seen his Glory, the Glory as of the only Begotten of the Father, *full of Grace and Truth*: he that cannot lie hath promis'd, and therefore I believe and testify, that he will never leave me nor forsake me.

The following Letter is to Mr. *D. W.* an unknown Minister, upon his having wrote Objections, not directed for, or *by him* sent to me; but given by a Friend, who obtain'd

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them from the Owner of the Book he wrote them in,

London, January, 1754.

S I R,

YOUR written Animadversions upon my Book, entitled *Grace and Truth, &c.* having lately fallen into my Hands: lest the Truth should suffer upon my Account, or you be too wise in your own Conceit; if he without whom I can do nothing, will vouchsafe to impart me his gracious Aid, I shall give you an Answer. And I heartily pray unto him who is the Father of Lights, that I may do it in the Spirit of Godly Fear and Meekness, and that in whatsoever, either you or I are minded contrary to his Will, he would reveal even that unto us.

Your first Aspersions, Sir, I find upon the Title-page, which as well as various others of your Remarks, I acknowledge to be as really taken from the sacred Scripture, as were those of Satan to my blessed Master; but whether more fairly quoted, as Occasion offers, I shall consider. The Words are "God shall send them strong Delusions, that they should believe a Lie. 2 *Thess.* ii. 11." It hath been observ'd by learned and judicious Divines, that one Way of Satan's abusing Scripture, is his *Mutilation* thereof; he will not quote the whole of a Scripture, but only such a Part thereof as will
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best suit his wicked and malicious Purpose: and therefore when he quotes Scripture to our Saviour, he craftily leaves out the Words *in all thy Ways*, because he knew they made against him. I am afraid, Sir, that upon Examination you'll herein be found to be an Imitator of the Father of Lies; *God shall send them strong Delusions*; to whom shall God send them? to them saith the Apostle, in the Scripture you quote, *in whom Satan works with all Deceivableness of Unrighteousness, to them who believed not the Truth, but had Pleasure in Unrighteousness*. Except, Sir, you could have prov'd me to be one of these, these Words totally make against you; but that by the Grace of my God and Saviour, you neither could nor can prove; and therefore for you, 'twas most suitable like him who is emphatically stil'd the Accuser of the Brethren, to leave them entirely out: and for me tis both good and comfortable to remember what our Redeemer before hath told us, *If they have call'd the Master of the House Belzebub, shall they not much more those of his Household?*

Your next Remark is upon those Words of St. Augustine, *Tolle Invidiam et tuum est quod habeo. Take away Envy, and what I have is thine*. Here you write, "*more the Object of Pity than Envy.*" If so, Sir, where are the kind Words, the tender Treatment, or other Marks of your Pity? did you kindly admonish me as such an Object, or did you even secretly bewail my Misfortune as quite incurable? no ve-

verily, you have perverted my Words, misrepresented my Case, and scandaliz'd my Book to others; but to me you have neither spoke nor wrote : what is this but to stab me in the Dark, and then call me *an Object of Pity*? If I be an Object of Pity, I charge you, Sir, to repent of your hard Speeches which you have spoken against me, lest you should hear him who is ordain'd to be Judge of Quick and Dead, one Day say, *Thou wicked Servant, out of thine own Mouth will I judge thee* : thou saidst he was an Object of Pity, wherefore didst thou not shew Pity upon him? but if I be not an Object of Pity, then, Sir, repent of your Hypocrisy, lest you should with *Hypocrites* have your Portion, and with them be cast into outer Darknes where there is weeping, and wailing, and gnashing of Teeth.

Your next Remark is Page 60, upon the poor Woman's Dream : against that you write, "*Dreamers. Jude.*" Surely, Sir, you do not suppose that the Apostle meant to condemn all Dreamers in * general : if so, he would have con-

* I think Dreams may be divided into three Kinds. 1st. There is a Dream from Satan. 2d. There is a Dream which cometh from our waking Thoughts, and Multitude of Business. And 3d. There is a Dream from God. But Dreams, though Evil in themselves, if not flowing from a voluntarily Cause, are not sinful, no more than any other involuntarily Suggestion of Satan : but if flowing from a voluntary Cause, I believe they are sinful, tho' in themselves involuntary.

demn'd several of the Prophets; all those old Men of whom *Joel* prophesied: and *St. Peter* spoke, yea, and also your beloved Self; except you will say, that though you sleep sometimes, yet you never dream. The Apostle then cannot, I think, be understood to condemn all Dreamers, no more than he can be understood to condemn all Men. Whom then doth he condemn? such, saith he, as are *filthy, defile the Flesh; speak Evil of Dignities*. Dare you say, Sir, that this Woman (as I suppose to you unknown) is one of these? If you dare, I call upon you before God and Angels and Men to prove it: but if you cannot, then Sir, you are again found to be an Imitator of the Arch-Accuser, you are again found guilty of abusing Scripture, by craftily leaving out that Part which evidently makes against you. O that for the future you may ponder those solemn Words of him, who spoke as never Man spoke, *Judge not, that ye be not judged*.

Your next Asperision is Page 63, where speaking of my striving in the Power of God's Spirit, you say, *Nay, but of the Spirit that animates him, whose Coming is after the Working of Satan with all Power and Signs, and lying Wonders*. 2 Thess. ii. 9. Since here, Sir, you bring a railing Accusation, but offer to prove nothing: to this your bare Assertion I shall only answer Nay; but of God's Spirit: and may that convincing Spirit shortly convince you of all your ungodly Deeds and hard Speeches.

Your

Your next and fifth Remark is Page 64, upon the Scheme or Figure, inserted in order to declare, how Three is One, and One is Three; it runs thus: *Ye saw no Manner of Similitude in the Day that the Lord spoke unto you in Horeb.* Deut. iv. 5. Tis true, they did not; and yet in the Day when the LORD spoke at *Jordan*, saying, *This is my beloved Son in whom I am well pleased*; tis written, the Holy Ghost descended in a *bodily Shape*, even like a Dove, lighting upon him. By this, as well as various other Scriptures, you may learn, that the LORD both can and will declare his Truth by Forms and Figures as well as Words *

Your next Remark is at the same Place, the Words are, *They became vain in their Imaginations*, Rom. i. 21. Who became vain? all those who pretended or shall pretend to express or declare an Idea by a Scheme or Figure? you might as well say, the Apostle meant here to condemn all who have spoke or wrote; for as Words are intended only to communicate Ideas, so by the Figure or Scheme inserted in my Book, did I only intend to communicate my *triune* Idea: so that here again I find, Sir, you are Guilty of that old Satanical Practice of maiming the Scripture you quote, by craftily leaving out those Words of the Apostle, both before
and

* See my Letter to Mr. W. B. and to J. G.

and after, which clearly describe the Persons whereof he wrote.

Your next and seventh Remark is Page 71, where I observe that I appear'd and was but weak, but when in the Pulpit I wanted neither Strength nor Words of Truth and Soberness: against this you write, "*Boasters*, Rom. i. 30." What I have there wrote, Sir, I suppose you will allow must be either true or false; if you should say tis false, I answer, Tis exceeding marvellous that of so many Eye and Ear-Witnesses which have read this, none of them have had the Wisdom to discern, or at least Courage to declare it; and that you alone, who neither heard nor saw, are the only Man capable to make the Discovery. Will you say, that we herein ought to take your *ipse dixit*, rather than the joint Testimony of hundreds of living Witnesses? If you will, Sir, I think I may justly retort upon you your own Remark, and again write *Boaster*. But if you will allow the Matter of Fact to be true, I answer by what Argument can you from these Words prove me guilty of Boasting, which will not also prove the same against St. Paul? of what do I there glory, save of my own Weakness, and GOD's great Grace and Goodness? and doth not he also thus glory? *When, saith he, I am weak, then am I strong: if I must needs glory, I will glory in mine Infirmities; let him that glorieth, glory in the Lord.*

Your

Your next and last Remark upon the experimental Part, is at the Conclusion thereof: it runs thus: “ *But when I awoke, behold it was a Dream.*” Notwithstanding, Sir, all your poignant Wit and subtil Arguments, it still appears, not only to me but others also, a real Work of God, and no Dream or vain Delusion. As to what you have advanced to the contrary, by God’s Help tis already answer’d to the Satisfaction, I trust, of every intelligent and experienc’d Reader: and as to your own Part, when he who wakes the Dead, shall shine into your Heart, and say unto you Arise, then I am verily perswaded you shall be convinced that you have been in worse Employ than *dreaming*: then shall he, whose Work you blaspheme, and whose (though weak and unworthy) Member you persecute, let you know *that tis hard for you to kick against the Pricks.*

I now proceed, Sir, by God’s Help, to consider your Remarks upon the reflectionary and doctrinal Part: the first which I here meet with is, Page 80, it runs thus. “ *Note: Faith towards God through Christ, without the spiritual Knowledge of Christ: what can be more false, foolish, and absurd, and more contrary to Scripture. Ps. ix. 10. John vi. 40.*” Stop a little, Sir, be not so angry: let us calmly consider this Point, and then if it should appear, that it is not contrary to, but quite consistent with Scripture, I hope for the future you may learn to give softer Words than *false, foolish, and absurd,*

furd, without a Reason. — In the tenth Chapter of *Acts*, I read of one *Cornelius* ; he is call'd a devout Man, and one that feared God, with all his House ; he gave much Alms to the People ; and prayed to God always. From hence I think it is clearly evident, that even at this Time this Man had Faith towards God, otherwise, why should he fear and pray unto him ? Moreover, is not this also farther manifest from the Angel's Testimony unto and concerning him, *thy Prayers and thy Alms are come up for a Memorial before God* ? To suppose a devout God-fearing, all-praying Man, and one whose Prayers and Alms come up for a Memorial before God, to be destitute of Faith towards God : this I think, Sir, would indeed be, not only *false*, but also *foolish*, *antiscriptural*, and *absurd* ; for *he that cometh unto God, must believe that he is, and that he is the Rewarder of them who diligently seek him*, Heb. xi. 6. “ But perhaps you'll say, this Man then had a spiritual or saving Knowledge of CHRIST.” But how is this prov'd ? I read, that the Angel said unto him, *send for one Peter, he shall tell thee what thou oughtest to do*. You'll say “ perhaps at this Time he was but a Jewish Believer, and the Angel's Word must mean, *Peter* shall explain unto thee and confirm thee in that saving or spiritual Faith in CHRIST, which already thou hast received.” To this I answer, first, he was not a Jew at all ; for if so, there would have been no Necessity for *Peter* to have seen a Vi-

sion ; no Reason for any to have found Fault with him, because he went in, to Men uncircumcised : secondly, Before *Peter* spoke unto him, he had not *saving* Faith *at all* ; for I also read, that the Angel said unto him, *Peter shall tell thee Words whereby thou and thy House shall be saved ; and while Peter spake*, (not concerning the Extraordinary Gifts of the Holy Ghost, but whilst he preached Remission of Sins thro' Faith in *JESUS*) *the Holy Ghost fell on all them which heard the Word*. Acts xi. 18. And now, Sir, I think tis clearly prov'd that this *Cornelius* had Faith towards God, before he had a spiritual or saving Knowledge of *JESUS CHRIST* : But whence did this Faith arise ? was it from his own Free-will or Power ? did this grow in Nature's Garden ? No, verily ; this *Cornelius* was by Nature entirely dead in Trespasses and Sins even as others, both Jews and Gentiles are. By Nature he had no Power to devote himself to God, to pray, or do other Works meet for Repentance : it must then arise from God's free and soveraign Grace ; and *how* does Grace come down to Man ? only through our Lord *JESUS CHRIST*, he is the Way, the Truth, and the Life : hence then tis also clearly evident, that even this Faith towards God is through him *without whom we can do nothing*, and consequently the whole of what you term *false, foolish, absurd, and contrary to Scripture*, is prov'd to be true, sound, and scriptural. — As to the Scriptures which
you

you quote in order to oppose this Doctrine, I think one of the two at least exceedingly confirms it, I mean *Pf ix. 10.* *They, saith the Psalmist, that know thy Name, will put their Trust in thee.* Tis granted that the Psalmist here means, they that savingly or spiritually know JESUS CHRIST, will put their Trust in him; and indeed thus meaning he declares a great and precious Truth: but what then? doth he therefore exclude all Faith towards God, prior or antecedent to such a Knowledge? Hear the Psalmist explain himself in the very next Words, and which contain his Reason for the former, *For thou Lord hast not forsaken those that seek thee;* as if he had said, Thou Lord hast not forsaken them who have only Faith towards thee, and therefore seek thee; much less wilt thou forsake them who spiritually or savingly know thee; therefore they *will* put their Trust in thee. — And as to *John vi. 40.* which you also quote: I think tis not at all against this Doctrine: our Saviour there saith, *This is the Will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting Life, and I will raise him up at the last Day.* I suppose we are agreed, that by seeing and believing here is meant a spiritual Sight of, and saving Faith in the Son of God: This premised, I answer to this blessed Truth, with Heart, and Hand also, I say, Amen. For tis to me a Truth full of Godly Comfort.

Thus to see, and thus believe, is indeed a Privilege unconceivable. Moreover I believe and acknowledge, (*Grace and Truth, Page 82.*) that tis by no means right or *safe* for us to rest without it. But to suppose therefore that there is no Faith towards God antecedent, is just as absurd as to say, there is no Kingdom of Grace because there is a Kingdom of Glory.

Your next Remark I find (*Page 82.*) where is written, here stood (that is, in that State of *Cornelius*, before he heard *Peter*) *Socrates, Plato*, and other enlighten'd Heathens: these as well as *Noah*, in their Day and Measure, were Lights glimmering in a benighted Kingdom. Against this you write, "*How different the Spirit which speaks in this Author from that which spake by the Apostle Paul? while the latter pronounces the unbelieving Gentiles in general, without Christ, Aliens from the Common-Wealth of Israel, &c. and their Philosophers, and Wise-Men in particular, Fools. Eph. ii. 12. Rom. i. 22. 1 Cor. i. 20. the former will have some of them enlightened; yea, Lights acquainted with the Doctrine and Partakers of the Grace of Christ, whose Dictates these are, see 1 John iv. 6.*" This Remark contains many Particulars: in order therefore to be the more intelligible, I think, it may be best to divide it, and answer them one by one. And first, *How different is the Spirit which speaks in this Author from that which spake by the Apostle Paul?*" How Sir do you prove

prove the Difference? why say you. *St. Paul pronounces the unbelieving Gentiles in general without Christ, Aliens from the Common-Wealth of Israel, and their Philosophers and wise Men in particular Fools.*" So also do I, in the very Paragraph against which you make your Objection. Do not I there testify, that it is by no means *safe or right* to sit down in the Principles or Elements of the Doctrine of CHRIST, and consequently with regard to the Knowledge of *Salvation*, I also testify, that their wise Men and Philosophers were Fools. Nay, say you, *You say, some of them were enlightened :*" I do so, and why might they not? since I read, *That Christ is the true Light which lighteth every Man which cometh into the World.* And also that *Paul* was a Preacher of that Gospel or good News, which not only was commanded to be preached, (*πᾶσιν τῇ κτίσει* Mark xvi. 15.) TO every Creature ; but also which actually hath been preached, according to his Judgment (*ἐν πᾶσι τῇ κτίσει* IN every Creature which is under Heaven. Coll. i. 23. " Moreover you say, they were Lights ;" yea, *glimmering* ones : and so was the Queen of the South, who came to hear the Wisdom of Solomon, and who shall rise in Judgment and condemn many of the Men of this Generation. St. Paul also himself as well as I, thought they had some Glimmering, otherwise methinks he would scarcely have quoted from one of them, *In God we live and*
move

move, and have our Being. Ἐν αὐτῷ ζῶμεν καὶ κινεῖμεθα καὶ ἐσμεν. *Acts* xvii. 28. From another, *Evil Communications corrupt good Manners.* Φθείρουν ἡθὴ χρηστὰ ὁμιλίαι κακαί. *1 Cor.* xv. 33. And from another of them he not only quotes a Testimony against the *Cretans*, Κρήτες αἰεὶ ψεύται κακαὶ θηρία γαστέρες ἀργαί. but confirms it with a *this Witness is true.* “ But you say some of them were acquainted with the *Doctrine of Christ.*” With the first Principles or the *Elements* of the *Doctrine of CHRIST*, I say they were : by which *St. Paul* and I mean, Faith towards *GOD*, and that one of them was thus acquainted in my Answer to your last Objection, I think, is already proved. But perhaps you will say, “ The Apostle doth not mean by Faith towards *GOD*, what you mean, but saving or spiritual Faith in *CHRIST.*” What, Sir, could be more absurd than such a Supposition ? what ! shall an inspir’d Apostle say, leaving saving Faith in *CHRIST*, let us go on to something else ? But supposing that the Apostle means, by leaving the Principles of the *Doctrine of CHRIST*, and going on to Perfection, sit not down in these first Principles of *CHRIST* ; but believe in the Son of *GOD*, earnestly seek, and patiently wait for the promis’d Comforter, whereby you shall know assuredly that ye are perfect and compleat in *CHRIST JESUS*

sus, in whom dwells the Fulness of the God-
 head Bodily : supposing I say the Apostle thus
 to mean, then is he quite consistent with himself.
Coll. ii. 8. Then is his Advice exactly consistent
 with that which our blessed Lord gave to *his*
 Disciples in like Circumstances, *Ye believe in*
God, believe also in me. Then in short doth the
 Force of the Apostle's Reason for this Exhorta-
 tion in the following Verses of the Chapter plain-
 ly appear, and his Argument is to this Effect,
 " Since the *Principles* or first Elements of the
 Doctrine of Christ, viz. a Degree of Illumination,
 a Taste of the heavenly Gift, a Ray from the Spi-
 rit of God, and also outward Ordinances, may be
 fallen from ; since also they that are fallen there-
 from, are in a much worse State than they were
 before, since they are nigh to Cursing and Burn-
 ing : let us leave these Principles, let us not rest
 here, but let each of us go on from Faith to-
 wards God, or even Faith of Adherence, to
 the Full Assurance of Faith and Hope in JESUS
 CHRIST, *ver. 11.* let not us sit down in Sha-
 dows, but go on to the Substance : let not any
 of us continue only Worshipers in the outer
 Court, but let us come into the inner Temple :
 yea, let each of us come unto JESUS, and not
 rest till we know our Calling and Election to be
 sure : yea, till we know that we are sealed
 by the indwelling Spirit of God unto the
 Day of Redemption. " Well, but you say,
 some of the Heathens were Partakers of the
 Grace

Grace of CHRIST." I say some of them stood in an inferior Dispensation of Grace, (Page 82.) and with regard to *Cornelius*, I think this is already prov'd. And pray, Sir, why should you think, herein *St. Paul* and I differ? why might they not at least receive an *inferior* Dispensation of Grace, since *St. Paul*, as well as I, testifies, *The Grace of God that bringeth Salvation, hath appeared unto all Men, &c.* Tit. ii. 11. If you hear not him, you are not of GOD: hereby know we the Spirit of Truth, and the Spirit of Error, 1 *John* iv. 6. *

I now pass on to your next Remark, which I find, Page 87. against the Words *A Believer*, (that is a Christian Believer) is holy in and by Christ Jesus. It runs thus, *Understanding neither what they say, nor whereof they affirm.* 1 Tim. i. 7." This is a bold Assertion, but no Proof; and therefore I think it requires but a short Answer. Those *uncharitable vain fanglers*, concerning whom the Apostle wrote, as it appears from v. 6. did not understand: but all Glory be to Free-Grace, *we have seen, and bear*

* If any one should still go about to dispute the Term Grace, and say that this which I call an inferior Dispensation of Grace, is no Grace at all; I think they would reason just as wisely if they should say, those Servants who received four and five *Talents*, did receive something, but he who received only *one Talent*, received no *Talent* at all.

dear Record; and we know that our Record is true.

Your next Remark I find; Page 110, where I speak of a Time when I knew not the inward Cross, when I had no Fellowship with our dear Redeemer in that *agonizing Prayer, if it be possible, let this Cup pass from me, &c.* with this also you make quick Work, and against it write, "*Blasphemers. 2 Tim. iii. 2.*" This is a hard Charge; but we know concerning whom the Priests and Pharisees of old said, *What need we any farther Witnesses, ye yourselves have heard his Blasphemy.* And what Proof, Sir, will you bring to support your Charge, which would not also have supported theirs: for pray what have I here said more than this? I had not then drunk of that Cup concerning which our Lord hath said to his Disciples, *ye shall drink thereof; or been baptized with the Baptism wherewith he said, ye shall be baptized: what do I say, when I speak of having Fellowship with our dear Redeemer in his inward Sufferings, more than St. Peter, who thus writes for the Consolation of such Sufferers. Think it not strange (τὸν οὐκ ἔστιν ἄνθρωπος, &c) concerning the inward fiery Trial, which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are Partakers of Christ's Sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding Joy.*
1 Pet. iv. 12.

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And doth not St. *Paul* also speak of having *Fellowship with CHRIST in his Sufferings*, and of being made conformable to his Death, *Phil. iii. 10.* Wherefore then do you for this call me a *Blasphemer*? I wist, Sir, that through Ignorance you have done it, and therefore I heartily pray unto GOD not to lay this Sin unto your Charge. I fear that as yet you are unacquainted with the inward Cross of CHRIST, and therefore tis no marvel you should hate it. However, Sir, permit me to inform you, that if you will do the Will of GOD you shall know that this Doctrine also is of GOD. And if you come into this School, you shall prove *Luther's* Saying concerning it to be true, *Schola Crucis est Schola Lucis*: yea, you shall also prove the Truth of St. *Paul's* Saying, *If you suffer with CHRIST, you shall also be glorified together with him.* Rom. viii. 17.

Your next Remark I find Page 113, against these Words, I had (that is before CHRIST was reveal'd in me from Heaven) a Faith, which in some Degree purifies the Heart, produces Repentance, a good Conscience, and Fruits declarative thereof, &c. your Words are, "*Their Mouths speaketh great swelling Words, having, &c.*" Jude xvi. All that I have there wrote, Sir, I believe to be very true; if it be not, I desire that either you, or any one else, would prove the contrary: and yet still, Sir, let me tell

tell you, that since it hath pleased God to reveal his Son in me from Heaven, I count that and much more; yea, doubtless I count all Things but Loss and Dross and Dung in Comparison of the Excellency of the Knowledge of Christ Jesus my Lord; and what Argument will you bring from hence to prove me guilty of the Charge you here lay against me, which would not equally prove the same against St. *Paul*? I think he speaks pretty much after the same Manner. *Phil.* iii. 4, 5, &c..

Your next Remark is p. 117, against these Words "To be a spiritual or enlighten'd Heathen, as *Socrates*, *Plato*, or *Cornelius*, before he heard of *Peter*, is one Degree or Dispensation of Grace: to be a spiritual or enlighten'd Jew, and with *Peter*, and the other Disciples, before the Day of Pentecost, to believe and acknowledge, that *Jesus* is the *Christ*, though not (i. e. in them) spiritually come, is a greater; but to be a *spiritual* Christian, to have Christ the *exalted God-man* revealed in us from Heaven, and to be sealed with the Holy Spirit of Promise unto the Day of the Redemption of this vile Body, is the last and most perfect Dispensation of Grace. He that is feeble here, shall be as *David*, and he that is strong in the House of *David*, shall be as God, as the Angel of the Lord before them." — Against this great, and to me clear as the Sun at Noon-day, Truth, you

write these Words of our Lord's, *Wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in thereat,* Matt. vii. 13. And to which I answer, this is exceeding true; and I think the Truth thereof clearly appears from the following Considerations.

First, When we consider the Heathen World, there have been here but few *comparatively* speaking, who have not held the Truth in Unrighteousness; who when they knew God, *Rom. i. 21.* and therefore might, yet have not glorified him as God: yea, I am afraid that here there have been but exceeding few who did not wrap up their one Talent in a Napkin, and dig and hide it in the Earth, and therefore God justly gave them up to vile Affections. *Rom. i. 24.* Yea, since they did not like to retain God in their Knowledge, he gave them up to a Reprobate Mind, to do those Things which are not convenient, *Rom. i. 28.*

Secondly, When we consider the Jews; since as *St. Paul* saith, *He is not a Jew, which is one outwardly, but he which is one inwardly:* I am afraid that here also we shall find too strong Reason to suppose, that but few comparatively speaking of the Children of *Abraham*, according to the Flesh, have been the Children of *Abraham's* Faith, and therefore but few will sit down with him in the Kingdom of our Heavenly Father.

Thirdly

Thirdly, when we consider the People called Christians, we have too strong and woful Reason to conclude, that comparatively speaking, even here also, there are but few who are called after CHRIST's Name, who have CHRIST's Spirit. Many there be who say, Lord, Lord, but few who do the Will of our Heavenly Father. Hence then I think, Sir, the Truth of that Saying you quote from our Saviour clearly appears; and consequently of that other, *Strait is the Gate and narrow is the Way which leadeth unto Life, and few there be that find it*, Matt. vii. 14. And yet blessed, yea for ever blessed be the Lord our God and Saviour, when these few shall be gathered together, I read that besides the one hundred and forty four thousand of the Tribes of the Children of Israel, they are *a great Multitude which no Man could Number of all Nations, and Kindreds, and People, and Tongues*, Rev. vii. 9. And since our Redeemer also tells us, that they shall come from the East and West, and North, and South, and sit down in the Kingdom of God, *Luke xiii. 29.* who knoweth but a devout or enlighten'd Heathen, even a *Socrates* or *Plato* may appear in this happy Number, and be also permitted to ascribe their Salvation to God and the Lamb for ever?

Against this I find you very vehemently oppose your next Objection, which I also find in the same Page, "*The very reverse of what our Saviour says, John viii. 24. If ye believe not that I am*
be,

be, ye shall die in your Sins." In answer to this I would have you, Sir, to observe, 1st. I do not suppose that any Heathen, however devout or enlighten'd, is saved by the Law or Sect which he professeth: No. I heartily believe, and *again* willingly testify that there is no other Name under Heaven whereby Sinners can be saved, but by the Name of JESUS CHRIST our Lord; and if any Man saith the contrary, such a one loveth not the Lord JESUS CHRIST; and therefore *let him be Anathema Maranatha.* 2d. I do not suppose that any of those whom I term devout or enlighten'd Heathens, would have rejected CHRIST JESUS, when propos'd as the Object of their Faith, no. I believe they were a People *prepar'd* for the Lord, *Luke i. 17.* as it is evident in the Case of *Cornelius*, and therefore are not to be ranked with the unbelieving Jews, concerning whom our Saviour saith, *If I had not come and spoken unto them, they had not had Sin, i. e. comparatively; but now they have no Cloak for their Sin.* John xv. 22. 3d. I do not suppose that any enlighten'd Heathen, as such, hath really found the Kingdom of God; or that in themselves, they have actually saving Faith in JESUS CHRIST: but consider'd with regard to God, and his unerring Word, they are safe: for I and St. *Peter*, of a Truth perceive, that God is no respecter of Persons; but in every Nation, *he that feareth him, and worketh Righteousness, is accepted with him.*

him. Acts x. 34. *Neither hath he forsaken them that seek him.* Pf. ix. 10. But in or before Death ; yea, at what Time, and after what manner he pleaseth, he will reveal his Son unto his own Elect, wheresoever dispers'd. Against this I see at the present but one Objection, "*The Apostle St. Paul saith, Rom. x. 14. How shall they believe in him of whom they have not heard ? and how shall they hear without a Preacher ? and how shall they preach, except they be sent ? so then Faith cometh by Hearing, and Hearing by the Word of God, preached only by a sent outward Preacher.*" To this I answer, 1st. Be it so ; even this outward Preaching is perhaps more extensive than as yet you have imagin'd. To JESUS CHRIST, not only *Noah, Moses*, and all the Prophets and Apostles bear Witness ; but of him, bad Men as well as good, have clearly testified : and that also both amongst Jews and Gentiles. For I find not only a wicked *Caiaphas* before the Jewish Sanhedrim, prophesying the Expediency of the Death of JESUS ; but long before this in the Gentile World, methinks I hear even a mercenary *Balaam* lifting up his Voice and testifying, *I shall see him, but not now : I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Out of Jacob shall come he that shall have Dominion, and shall destroy him that remaineth of*
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*the City, Numi. xxiv. 17, &c. * Neither do Men only bear Witness unto JESUS, but our God sends by whom he will send. Sometimes by an Angel, as to the Shepherds. Luke ii. 10. The Angel said unto them, Fear not: for behold I bring you good Tidings of great Joy, which shall be to all People: for unto you is born this*

* Was I not willing to confine myself to Scripture Testimony, I might here also have mentioned the Prophecies of the *Sybil*s, whose Authority is proved, and argued against the Gentiles: by various grave and learned Fathers of the primitive Church: by *Justin* Martyr in his Apology for Christians: by *Origin* against *Celsus*: by St. *Cyril* against *Julian* the Apostate: by St. *Augustine* in his Book *De Civitate Dei*: as also by *Eusebius* the Historian, and *Constantine* the Emperor; which last declareth that *Augustus Cæsar*, before our Saviour CHRIST was born, had such a Regard for them, that he laid them up under the Altar of *Apollo*, where no one might have the Sight of them, but by a special Licence from himself, which Licence (saith he) *Virgil* the Poet and Favourite of *Augustus* had; and therefore in his fourth Eclogue, out of Flattery to his Royal Master, he applieth the whole Prophecy to a young Child born to *Asinius Pollio*, *Augustus's* great Friend: whereas the Prophecy did truly and properly belong to CHRIST, as plainly appears from *Virgil's* own Words:

Ultima Cumæi venit, jam temporis ætas:
Magnus ab integro Sec'lorum nascitur ordo
Iam redit & virgo.——

The

this Day in the City of David, a Saviour, which is CHRIST, the Lord. Sometimes by a Star, as to the wise Men, *Matt. ii.* We, said they have seen his Star in the East, and are come to worship him. And again, *ver. 9.* The Star which they saw in the East, went before them till,

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The last great Æra, by Cumæan Verse,
Of old predicted, is at length arriv'd;
The mighty round of Years again revolv'd:
The Virgin now, &c. TRAP.

Jam novo Progenies, cælo demittitur alto:

Now a new Off-spring from high Heaven descends.
Chara Deum soboles. — The dear Issue of the Gods.
So wrote *Virgil* in Conformity to the Stile and Religion of his Country.

But *Sybilla* plainly, *Cara Dei Soboles*, the dear Son of God.

Tè Duce si qua manent Sceleris Vestigia nostri,
Irrita perpetuâ solvent formidine Terras.

Beneath thy Sway, the Relicks of our Guilt
(If such be still remaining) quite effac'd,
Shall from all future Terrors free the World.

—Nec magnos metuent Armenta Leones.

Herds unterrified with monstrous Lions,

Occidet & Serpens: The Serpent too shall die.

These Verses, I think, correspond exactly with the Prophecy of *Isaiah*, *The Wolf shall dwell with the Lamb, &c.* *The Lion shall eat Straw like the Ox, &c.* *Isaiah xi.* and *lxv.* and can be only truly applicable to our Saviour.

it came and stood over where the young Child was. Out of the Mouths of Babes and Sucklings hath God also ordained Strength and perfected Praise ; and therefore sometimes maugre all the Opposition and Displeasure of Jewish Scribes and chief Priests, even *Children* cry, *Hosanna to the Son of David*, Matt. xxi. 15. So that if outward Preaching *be* absolutely necessary, we need not fear that our God will suffer his own Elect, at whatsoever Corner of Heaven they be, to perish for Want thereof: for if Angels, Men, Children and Stars, all should hold their Peace, and keep eternal Silence, he can make the most obdurate Stones *immediately to cry out* : yea, he can constrain even Devils themselves to proclaim the Name of Jesus, and testify *that he is the Son of God*, Matt. viii. 29. So that we may well conclude with the Apostle, *Have they not heard? yes, verily; the Sound of God's Preachers is gone into all the Earth, and their Words into the Ends of the World*, Rom. x. 18.

But, secondly ; tho' outward Preaching be the ordinary Way of God's working Faith in his Elect, tis not the *only* Way, neither is our sovereign God confin'd thereto ; tho' it be generally, yet tis not *absolutely* necessary : for sometimes Faith may be wrought by *immediate* Revelation. This Methinks is clearly manifest from the Case of *Jeremy*, concerning whom I read, *Jer. i. 5. Before thou camest forth out of the Womb I sanctified thee, and I ordain'd thee a Prophet*

phet unto the Nations. Again, is not this also manifest from the Case of *John the Baptist*, who as *St. Bernard* saith, *Epist.* 174. *Ex Utero, Dominum in Utero sensit*, from the Womb of his own Mother *Elizabeth*, was touched with a Feeling of his Lord in the Womb of the blessed Virgin *Mary*. But once more; Is not this also evident from the Case of all those who are Deaf and Blind, as well as from other Infants? Except you will say, that for those who die such, there is no Possibility of Salvation: and if you will, Sir, then I think if Blood-eating, as some have argued, * naturally tends to make the Eaters thereof cruel; we may easily account for your next Objection, which I find Page 120, opposed to my Testimony against it. Your Words are, "*Whatsoever is sold in the Shambles, eat: whatsoever is set before you, eat; asking no Questions for Conscience-sake.* 1 Cor. x. 25, 27." To this I answer, 1st, These Words are not to be understood absolutely according to the Letter, but

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* The *Scythians*, as *Herodotus*, Lib. 4. assures us, from drinking the Blood of their Cattle, proceeded to drink the Blood of their Enemies; and were remarkable for nothing so much as their horrid and brutal Actions. — Moreover, it hath been observ'd, that Blood is a very hot inflaming Food; that such Foods create Choler, and that Choler easily kindleth into Cruelty: and therefore Animals that feed on this Food, are perceived to be much more furious than those who do not.

with due Restriction: otherwise we might say, that the Apostle here intended, not only to command the *Corinthians* to eat Blood, but even *Poyson* if it was sold in the Shambles: or that they should be Gluttons, by eating up all that was set before them. 2d. I cannot suppose that the Apostle here, or by any other of his Words, intended to command them to eat Blood; any more than he intended that they should commit Fornication: for is not one as well as the other a positive Precept of God? not only under the Patriarchal (*Gen. ix. 4.*) or Jewish (*Lev. vii. 26*) but also under the Christian Dispensation? (*Acts xv. 28, 29.*) Do not the Apostles in Council assembled, of which St. *Paul himself* was one, expressly and conjointly declare, *It seemed good to the HOLY GHOST and to US, to lay upon you no greater Burthen than these necessary Things, that ye abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication?* And can you, Sir, imagine that the Apostle in the Words you quote, or elsewhere, intended to contradict the HOLY GHOST, himself, and all the Apostles? But perhaps you will say, “that this Apostolic Injunction was only temporary.” I answer, how can you prove this? if you could prove it, would you not prove too much? would you not prove that Abstinence from Fornication, as well as from Blood was only for a Time? for one as well as the other is prohibited

hibited in this same Injunction, and also under the very same Restrictions. 3d. I am so far from thinking that the Apostle intended by the Words you quote to repeal or contradict this Apostolic Decree, that from the Context I think tis evident he meant only to enforce and explain a particular Part thereof, to wit, that which prohibited Meats offer'd unto Idols: for ver. 14, he bids the *Corinthians* flee from Idolatry; and in order to that, *though the Idol itself*, that is consider'd abstractedly, or by itself, *is nothing, nor that which is offer'd in Sacrifice thereto*, he bids them abstain from that which is offer'd unto Idols, and not to eat it as such: *I would not that ye should have Fellowship with Devils, ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be Partakers of the Lord's Table, and the Table of Devils.* But then lest any one should herein be needlessly scrupulous, the Apostle saith, *Whatsoever Meat is sold in the Shambles, or set before you, if you are disposed, eat thereof, asking no Questions for Conscience-sake.* Not asking whether it had been offer'd unto Idols or not; eat it as unto the Lord, and to his Glory, *for the Earth is his, and the Fulness thereof: but if any Man say unto you, this is offered in Sacrifice unto Idols, eat not, for his Sake that shewed it, and for Conscience-sake: the Earth is the Lord's and the Fulness thereof.* So that there is Food enough to eat besides it, *Conscience, I say, not thine own*, for thou having no Eye to, nor Fellowship with the
Idol,

Idol, or Idolater mightest eat as unto God and his Glory ; *but of the others*, who shew'd thee : *for Why is my Liberty*, to eat or not eat, judged, or condemned *of another Man's Conscience* : *for if I by Grace be a Partaker of this Liberty*, *why am I evil spoken of for that which I give Thanks ?* Why do I give Offence unto, or cast a Stumbling-block in my Brother's Way, when by reason of this my Liberty I thank God I am under no Necessity so to do. 4. The Reason that God at first gave why Man should not eat the Blood with the Flesh, was, because *Blood is the Life thereof* : will you say, Sir, that *then* there was this divine Reason, for Man to abstain from Blood-eating, but not now ? As well might you say, that Blood was then the Life of the Flesh, but it is not now. 5. If in abstaining from the eating of Blood I err, I have the Honour to err with a blessed Company : for not only all God's People under the Jewish and Patriarchal Dispensation, together with our Saviour JESUS CHRIST, and all his Apostles, have herein erred : but I also find, saith a Modern Author, " That this hath been a Doctrine asserted by the best Writers of their Age, the *Christian Apologists*, sealed with the Blood of the best Men, the *Christian Martyrs* ; confirm'd by the unanimous Consent of the *Fathers* ; and revered by the Practice of the whole Christian Church for above three hundred Years, and of the Eastern Church even to this very Day." If then I herein err (as the Hea-
then

then *Cicero* strongly Argues, with regard to the Soul's Immortality *) I willingly err : methinks I had much rather be in the wrong with these, than in the right with you : if I err, I can sustain no Loss, because I am sure in the Book of God you can find no particular positive Precept to eat it ; and there is better Food enough for me, and all our heavenly Father's Children without it : but if you err, I fear, Sir, you will suffer a greater Loss than that of a little Blood, however modified ; for if (as I think tis already prov'd) Abstinence from Blood be a positive Command of God ; if it be a Precept in that divine Law, which to all sincere Christians is a Rule of Life, in the Non-observance thereof, you will at least *lose a great Reward*, Pf. xix. 11. and therefore notwithstanding your Objection, till you, or some one else, can answer what I have here advanced to my Satisfaction, I must beg leave again to testify that I shall not, God being my Helper, knowingly or willingly eat this unsalutary, pernicious, and as it appears to me, by God himself prohibited Food, I think at least I may venture to say, that my Reasons for abstaining are as strong as yours can be for eating.

I now

* Quod si in hoc erro quod Animas hominum immortales esse credam libenter erro, nec mihi hunc Errorem quo delector dum vivo extorqueri volo *Cicero* de Senectute.

I now proceed to your next and last Remark, which I find Page 189, opposed to these Words, "Learn ye Faith towards GOD through that eternal Word, who giveth a Ray of divine Light to all." It runs thus, "*How this agrees with Ephes v. 8. and Isa. viii. 20. let the intelligent Reader judge. Hath the eternal Word given a Ray of divine Light to all? and yet are there some in Darkness itself, having no Light in them? There can as soon be an Agreement between Light and Darkness, yea, two Contradictions may as soon be both true, as these can agree: whence it appears evident to me, the Spirit speaking in the Scriptures, and the Spirit speaking in him, of which he boasts so much, are as different and opposite as the Spirit of Truth and the Spirit of Error.*" Bona verba precor, ne sævi magne Sacerdos. This, Sir, I perceive is your last Remark, and I think tis Time it should: for if you thus go on, though you may not be able to hurt me or Truth, I am afraid you might hurt yourself. However, this once permit me to entreat you to have a little Patience, and I will endeavour to answer your formidable Questions, and reconcile what you think a Contradiction. "*Hath the eternal Word given a Ray of divine Light to all.*" Yes, Sir; I and the Spirit speaking in the Scriptures think so: for in them I read, *Coll. i. 23.* that the Gospel which the *Collossians* had heard, and whereof *St. Paul* was a Minister (τῶν κηρυχθέντος ἐν πάσῃ τῇ κτίσει.)
hath

hath been preached IN every Creature. And again *John i. 9.* that JESUS CHRIST (or the Eternal Word *John i. 1.*) *is the true Light which lighteth every Man that cometh into the World.* “*And yet are there in some Darknes, yea, Darknes itself, having no Light in them?*” To which I answer, why not? for *This is the Condemnation of Men, that Light is come into the World, and they loved Darknes rather than Light,* *John iii. 19.* So that you see, Sir, tho’ Light is come, some remain in Darknes, because their Deeds are Evil: for *every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov’d,* *John iii. 20.* But nevertheless a Ray of divine Light, thro’ the eternal Word, is come unto all: for I read *John i. 5.* that the Light even *shineth* in Darknes, tho’ the Darknes comprehended it not. And thus, Sir, by the Help of our GOD and his holy Word, what you thought a Contradiction is easily reconciled, and consequently tis made clearly evident, that the Spirit which spoke in you, when you wrote your Remarks, and the Spirit speaking in the Scriptures, are as different and opposite, as the Spirit of Truth and the Spirit of Error.

In this Remark I observe you also accuse me of “*boasting* of the Spirit which I have received.” To which I also answer; Blessed, yea, for ever blessed be the GOD and Father of our Lord JESUS CHRIST, I can, with the Apostle St. Paul say, He hath not given me the Spirit of Fear, but the Spirit of Adoption, whereby

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I can

I can cry, Abba, Father ; the Spirit of Love and Power, and a sound Mind : or with St. *John*, we know that he abideth in us, by the Spirit which he hath given us. But if you should say, this Glory was a Privilege peculiar to the Apostles, and that in other Christians tis Presumption ; I recommend to your serious Consideration, that plain but full Answer of the great Mr. *Calvin* ; with you perhaps it may have more Weight and Authority than any that I could frame, though I should frame one never so wisely. You have it in the third Book of his Institutions, Chap. 2. “ They (that is his Adversaries) cry out, *that it is not without great temerity, that we dare so boast of the Spirit of Christ*. Who would believe that the Sottishness of these Men were so great, who would be esteem’d the Masters of the World, that they should so fail in the first Principles of Religion ? verily I could not believe it, if their own Writings did not testify as much. *Paul* accounts those *the Sons of God, who are acted by the Spirit of God*.—These though they cease not to call upon GOD, do nevertheless demit the Spirit, by whose Guiding he is rightly to be called upon. He denies them to be the Sons of GOD, or Servants of CHRIST, who are not led by his Spirit ; but these feign a Christianity that needs not the Spirit of CHRIST. He makes no Hope of the blessed Resurrection, unless we *feel* the Spirit residing in us : but these feign a Hope without any such a Feeling. But
perhaps

perhaps they will answer, That they deny not but that it is necessary to have it, only of Modesty and Humility we ought to deny and not acknowledge it. What means he then when he commands the *Corinthians* to *try themselves* if they be in the Faith; to *examine themselves* whether they have CHRIST, whom whosoever acknowledges not dwelling in him, is a Reprobate? *by the Spirit which he hath given us*, saith John, *we know that he abideth in us*. And what do we then else, but call in question CHRIST his Promise, while we would be esteem'd the Servants of God without his Spirit, which he declared he would pour out on all his? Seeing these Things are the first Grounds of Piety, it is miserable Blindness to accuse Christians of Pride, because they dare glory of the Presence of the Spirit; without which glorying, Christianity itself could not be. But by their Example they declare, how truly CHRIST spake, saying, That his Spirit was unknown to the World; and that those only acknowledge it with whom it remains." Thus far Mr. *Calvin*, in answer to that Part of your Remark, where you accuse me of Boasting, because I glory of the Presence of the Spirit of CHRIST: if you will not hear me, perhaps you may hear him.

And now, Sir, by God's Help I have distinctly consider'd, and I hope fully answer'd all your Objections: if you think proper either to reply unto this, or to make any further Remarks, permit me to advise you to use softer

Words, if harder Arguments : I thus advise, not for mine own Sake, but yours : for though you should not only call me *vain Boaster, deluded, possessed with the Spirit of Antichrist ; Blasphemer ;* but if you could, any thing worse ; yea, if, Sir, you should denounce against me all the Anathemas from *Genesis* to the *Revelations*, as they would not all amount to one Argument, so neither could they hurt me : for how can you curse whom G O D hath blessed ? how shall the Curse causeless come ? But I am afraid you would hereby hurt yourself, as well as the Cause you espouse. Let me intreat you then for your own Sake, to be more calm in Arguing ; lay aside your present Fierceness ; it will make even “ Errors Faults, and Truth itself Discourtesy : ” as far as I know myself, my Desire is to be try’d to the uttermost ; and wherein soever I am found either in Sin or Error, let the Righteous smite me friendly and reprove me, but let not their precious Balms break my Head.

I am,

S I R,

Your Servant for CHRIST’s Sake,

JOHN GREEN.



A RIGHT
COMFORTABLE DIALOGUE
BETWEEN THE
LORD and a Troubled SOUL.



The LORD.



My Beloved, why fearest thou, and art so cast down and disquieted within thyself? dost thou well to be angry with my Chastisements? and to be offended that I should make thee like to myself, causing thee to walk in that Way of *inward* and *outward* Griefs, which I have trod before thee? why refusest thou to take up my Cross and follow me? wherefore art thou unwilling to *taste* of that Cup, which I *drank* before thee, and for thee? have not I left thee an Example that thou, in thy Measure should'st follow my Steps? and enter into my Glory?

The

The S O U L.

O Lord give me thy Spirit, and all Trouble with thee or for thee, shall be sweet unto me; whatsoever thou didst bear, O Lord, it was for me: and if I was dispos'd as I ought, then should I be content to bear all that thou, my God, would'st please to lay upon me. But alas, tis my cursed Corruption that makes me think thy Cross my Burthen. Lord therefore uphold me with thy Grace, that I may count thy Yoke easy, and find Joy in these Sufferings with thee.

The L O R D.

I know the Cause of thy Grief and Terror to be the Consideration of thy Sins; but I pray thee, why look'st thou so to thy Sins, that thou look'st not also to my Mercies? why should'st thou so extol thy evil Deeds, that thou should'st extenuate my rich Mercies; or in any way compare the one with the other? was it for thy good Deeds that I first entered into Friendship with thee? and thinkest thou now that for thy evil Deeds, I will utterly forsake thee, seeing it is among my Praises that the Work which I begin I perfect? I like it well indeed to see thee grieved for the Sins thou hast done against me; but I would have thee also comforted in the Mercies that I have shewed thee. Call to mind my Works of old, and what I have done to thee since thou canst remember: how cared I
for

for thee in thy young and tender Years ? look back now and see, did not the Angel of my Presence lead thee, when thou had'st no Wisdom or Strength to govern thee ? did I not then begin to acquaint thee with the Knowledge and Fear of my Name ? canst thou now deny that my Mercy preserved thee from many Sins, whereunto thy Nature was prone and ready to have declined ? and when thou sinned'st, with what long Patience have I waited thy Returning ; and how long have I winked at thy Transgressions ? and when I had given thee Grace to repent of thy Sins, and to seek my Favour and Mercy for the Sins of thy Youth, with a melting Heart and a mourning Eye ; canst thou deny that I have filled thy Heart with my Joys, and made thy Tongue burst out in glorying Speeches ? why then wilt thou not trust in my Mercies to the End ?

The S O U L.

I should be, O Lord, most unthankful if I should not confess, that many a time in the Multitude of my Thoughts, thy Mercies have greatly refresh'd me ; but alas, I have not answer'd thy Loving-kindnesses : for after many Mercies received, I have sinned against thee contrary to my Light, and my Sins are now before me, witnessing that I am unworthy any more to taste of the Sweetness of thy Mercy.

The

The L O R D.

Is my Mercy only for a Day, or a Month, or a Year? or is it for ever and ever towards those whom I have made mine in CHRIST JESUS? wilt thou restrain my Mercies, and limit them within so narrow Bounds, as to think they cannot be extended over all thy Transgressions? wilt thou measure my Mercies with so narrow a Span, as to think I have no more to give than thou hast a Heart to receive? is it not among my Praises, that I am able to do exceeding abundantly above all that my Children can ask or think of me? knowest thou not, that as the Heavens are above the Earth, so my Thoughts are above thine? hast thou not consider'd that my Mercy is above all my Works? how much more then is it above thee, who art nothing in Comparison of my Works? and if it be above thee, how much more above all which thou canst do? why then wilt thou match thy Sins with my Mercies? if I require such Mercy in my Children, that I will have one of them to forgive another, not only seven times, but seventy times seven times; what Pity and Compassion, and Readiness to forgive is in myself?

Therefore, my Beloved, despair not for the Multitude of thy Sins; but be comforted with my Promises of Mercy: I have made them without any Exception of Time: for *at what Time*

Time soever a Sinner doth repent him of his Sins, I have promised to put a way his Wickedness out of my Remembrance. I have made them without Exception of Sins ; for though your Sins were as Scarlet, they shall be made as white as Snow. I have made them without Exception of Persons ; for whosoever shall depart from his wicked Ways, and turn to me, I will receive him. Let this threefold Universality of my Promises sustain thee, that thy Infidelity contract not my Mercies into narrower Bounds than I have extended them.

The S O U L.

Be merciful, O Lord, to my Infidelity : I believe in Part, Lord help my Unbelief ; stablish and confirm my unstable Heart with thy good and holy Spirit. My Conscience doth in such Sort condemn me, that I stand in Fear of thy Justice ; for thou art greater than the Conscience, and will much more condemn me, if thou dost enter into Judgment with me.

The L O R D.

O, my Beloved, consider that the Cause of thy present Unquietness, is because that with the one Eye thou lookest at thy Sins, and my Father's Justice : and with the other lookest not to me, in whom his Justice is satisfied, and thy Sins punished already. Tell me (I pray thee)

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thinkest

thinkest thou to get in thyself, and the Holiness of thy Disposition, that which shall exempt thee from the Fear of his Justice? or art thou content to seek it in me? If in thyself, thou seekest it, remember what thou art doing: wilt thou have the Lord bound and obliged to thee? wilt thou be thine own Saviour? or shall it be said his Mercy saved thee not? If no Misery were in thee, whereupon should his Mercy be manifested? and if thy Disposition in the Earth were altogether such as should be, then what remaineth, but that the Price of his Mercy should fall to the Ground? turn thee therefore to me and seek thy Life in me.

If thou wilt know what is thine: thou art a Sinner; let my Praise be reserved to myself: I am thy Saviour, esteemest thou that my Words are ineffectual? or that there is no Force in my Sufferings? countest thou thy Sins so deadly, that my Merit and Virtue cannot cure them? will a Physician pour out a rare Ointment, either where no Need is, or else where it cannot profit? and thinkest thou that my Father would have my Blood to be shed in vain? If his Justice terrify thee, remember his Justice was satisfied in me, and that he himself pronounceth this Sentence, *This is my beloved Son, in whom I am well pleased.* I came into the World, not to call the Righteous, but Sinners to Repentance. Tarry not from me, because thou art a Sinner, but for that very Reason come unto me, and I will refresh thee.

The S O U L.

O Lord, I know that there is a Cleansing and reconciling Virtue in thy Blood, and that Life is in thy Death : but still I fear my Sins deserve, thou shouldest neither apply thy Virtue nor thy Merit to me : for alas, I find that yet the old Man is strong and lively in me : and that yet the Motions of Sin have Power in me to bring forth Fruit unto Death.

The L O R D.

Be not, I pray thee, injurious to the Work of my Grace in thee ; complain not so of thy Corruption : but that thou may'st give unto me mine own Praise. Canst thou deny, but that thou hast felt my Power working in thy Soul ? have I not sprinkled thy Conscience many Times with the pacifying Blood of CHRIST ; from which hath flowed to thee such a Witnessing of good Things, such a Sense of Mercy, as for the Time, hath filled thy Heart with Joy, and thy Mouth with Songs of Praise ? have I not sometime stirred thee up in great Fervency, to call upon the Name of the Lord ? have I not made thee to give CHRIST's Name a publick Testimony, to thy own Disadvantage ? and how oft hath thy Heart been effectually moved at the Hearing of my Word ; in short, that it hath wrought in thee an holy Remorse, and an in-

ward Contrition for thy Sins, which hath broken out into Tears? have I not made thee a Wrestler against thy inordinate Lusts? have I not given thee Strength many a time to stand against Satan's Temptations; whereas if I had left thee to thyself, how often wouldst thou have been made a Prey to thine Enemy?

Rememberest thou not that the Tempter hath assaulted thee, but I have withdrawn the Occasion of Sin; and when the Occasion served, did not I restrain and hold back the Tempter? yea, when both the Tempter and Occasion were present, have I not filled thy Heart with the Fear and Love of my Name, and so kept thee from sinning against me? and whereas many times of thy Weakness thou hast offended, did I not with a melting Heart and mourning Eye, raise thee again, and renew my former Familiarity with thee, so that thou canst never say, from the first Hour that I began to renew thee, that I suffer'd thee to lie in thy Sin, as I have done others that are Strangers to my Grace? and many more notable Effects of my Working in thee thou canst not deny.

Are not these the undoubted Tokens of my Grace in thee? will Nature do such Things? may'st thou not feel by these, that I have begun to apply to thee CHRIST'S Merit for the Remission of thy Sin, and CHRIST'S Virtue for quickening thee to a new Life?

There.

Therefore think of thyself as basely as thou wilt, but let the Work of my Grace be esteem'd of thee according to its Excellency: be humble and cast down when thou lookest to thine own Corruption: I find no Fault with thee, but I rejoyce and am glad at the new Workmanship which I have begun in thee. Indeed if there were nothing in thee, but that which thou hast of Nature, thy Estate were miserable; but seeing thou seest a new Workmanship in thee, be comforted: art thou so in Darkness that there is no Light in thee? or doth Sin so possess thee, that beside it, there is not also in thee a Will to do Good, and a Love to Righteousness? if thou say'st thou hast no Sin in thee, thou art a Liar: and if thou sayst I have no Grace and Mercy for thee, thou art a Liar also: for thinkest thou that seeing I have begun to translate thee from Darkness into my Light, and to make thee a new Creature; thinkest thou that I will leave thee until I have done my Work in thee? Therefore my beloved give not such Ear to Satan or thine own Corruptions as to take their Testimony against me, or to make thee think that my Pledges which I have given thee are not worthy of Credit, that by them thou should'st be assur'd of Mercy.

The

The S O U L.

I cannot deny, O Lord, but that many times
 I have felt the Sweetness of thy heavenly Conso-
 lations, which have greatly rejoiced my Soul.
 But alas my Grief is so much the greater, that
 by my own Default I should be depriv'd of
 them: for I have griev'd thy holy Spirit; yea,
 I have done what I could to quench him: and
 therefore it is that the Comforter, who was
 wont to refresh my Soul, is away, nor can I feel
 his Presence with me as before,

The L O R D.

Because I am not changed, therefore is it that
 ye, O ye Sons of *Jacob*, are not consumed. Ma-
 ny indeed are the Changes whereunto ye are
 subject, but *I* remain the same, and with me
 there is no Variableness or Shadow of turning.
 Be not therefore afraid, O my Beloyed; neither
 esteem thyself to be rejected of me, tho' some-
 times I hide my Face from thee; all my Ways
 are Mercy and Truth to my own. It is for
 thee that sometimes I go from thee; and it is
 for thee that again I return unto thee: for if
 I come, it is for thy Consolation, that continual
 Heaviness, through thy manifold Temptations,
 should not oppress thee. How oft hast thou
 found this when thou wert sick of Love, I have
 strengthen'd thee with the Flagons of my Wine,
 and comforted thee with my Apples? My
 Fruit

Fruit hath been sweet in thy Mouth, and I have put my left Hand under thy Head, and with my right Hand I have embraced thee.

Cant. 2.

But lest the Greatness of my Consolations should exalt thee to disdain thy Brother, and offend me, by imputing that to thy own Disposition which thou hast of my Dispensation; I have again withdrawn these glorious Feelings from thee: give me the Praise, that I know best what is expedient for thee. Had my Servant *Paul* need to be humbled with the Buffetings of the Messenger of Satan, lest he should have been exalted above Measure by the Greatness of his Revelations; and hast not thou need that by thy inward Exercises I should hold thee humble? If my Comfort was always present with thee, thou mightest take thy Heaven and continuing City to be on Earth, and so cease to enquire for a better Country: thou would'st take the Place of thy Banishment for thy Home; and the Earnest for the Principal Sum which I have promis'd thee. Consider this wisely with thyself, that although I smile not alike on thee at all times, and fill thee not always with my Joys, yet I always love thee: for whom I love I love unto the End. If I close the Door of my Chamber upon thee, it is not to hold thee out, but to learn thee to knock. If I cover myself with many Vails, so that thou canst not see a Glance of my loving Countenance,

nance, it is only to stir thee up to seek me. If my Hand seem to be against thee, my Heart is with thee. And if sometimes I seem to go from thee, it is to provoke thee to follow me, that thou may'st make haste from Earth to Heaven, where thou shalt continually and eternally enjoy me. Was *Joseph* so wise as to conceal his tender Affection from his Brethren, till he had brought them to an humble Acknowledgment of their Sin; and was he again so loving, that when he saw them humbled, his Affection was inflamed, and compelled him to reveal himself unto them; and thinkest thou that I am less wise and loving in dealing with mine own.

I gave at the first sharp Answers to the Petitions of that Woman of *Canaan*: so will I sometimes seem to deal roughly with those whom I love, and to be angry even at their Prayers: but in the End I will make my Love manifest unto them, and with my endless Mercies embrace them. For a small Moment will I seem to forsake them; but with great Mercies will I gather them. In a little Wrath will I hide my Face from them for a Moment, but with everlasting Kindness will I have Mercy on them saith the Lord thy Redeemer, *Isaiah* liv. 7, 8.

The S O U L .

Suffer me yet once again, Lord, to speak unto thee, that thou may'st answer me, and I shall

complain no more. If I saw that such was my Disposition, as thy holy Word doth require in me, then should thy Comforts rejoice me: but alas, how far am I from that which I should be? My Strength faileth, therefore do my inordinate Affections oft-times overcharge me. If I turn me to pray, I cannot for the Hardness of my Heart: the contrite Spirit, the melting Heart, the mourning Eye, is gone from me: if I seek Comfort in thy Word, I find it not; I am troubled also with Doubtings, Armies of Fears and Sorrows are against me, and all through Weakness of my Faith: for partly for Want of that Light that should inform me, my Infidelity abuseth me; so as to make me think that thy Visitations come from thine Anger, and causeth me to answer the Errors of my Conscience, as though they were just Accusations: and partly for Want of that apprehending and applying Virtue that is in Faith, I am spoiled of the Comfort that thy Word hath offered unto me: therefore, O Lord, have Pity on the desolate State of my Soul.

The L O R D.

Let not, my Beloved, the Consideration of thy Wants, Defects, and Imperfections discourage thee: remember that the Measure of Grace which I have given to my Saints upon Earth, I have called it an Earnest Penny, and

O

first

First Fruits of the Spirit ; to tell them that whatever Grace they have gotten, it is nothing in Comparison of that which they will get. Seek not therefore that in the Earth which I have resolv'd not to give unto thee till thou come to Heaven. Thy Blessedness in this Life stands not in Satiety and full Enjoying of that which thou would'st have, but in an hungry and thirsting for it. * If I had pronounced them
blessed

In this present Life I also believe with our Church, none are deliver'd, either from the *Inbeing of Sin*, or the *Possibility of sinning* ; but even in them that are regenerated, the Infection of Nature, the *φρονημα σαρκος*, doth remain, and therefore they also *may* fall into Sin, and by the Grace of God rise again. *Art. 9. 16.* But if any should Ask, Wherefore God suffers the Remains of Sin in his Children till Death ? I answer, It is for the greater Glory of God, the greater Good of his Children, and the greater Confusion of Satan. For,

First, Hereby his Children's Faith and Patience are more exercised and increased : and when these are tried, increased and manifested ; Glory is thereby given to God, *Rom. iv. 20.* as well as Good to his Children, and Confusion to Satan.

Secondly, God suffers Sin to remain in and to afflict those who are in CHRIST, for their greater *Humiliation* ; that they may be the more sensible of what Grace doth for them ; and as it were constrain'd to run to CHRIST, that they may receive more Grace. And,

Thirdly,

bleſſed that are now ſatiſfied with Righteouſneſs, then thy Wants might have moſt juſtly diſcouraged thee: but I have called them bleſſed that hunger. If therefore thou doſt follow after Holineſs, and art weary of the Servitude of thy Sin; if thou doſt ſeek Comfort in my Word, and canſt find none of theſe at the firſt, as thou woul'd'ſt; yet remember, I have promis'd to fulfil the Deſires of them that fear me.

If it grieve thee that thou canſt not pray at all times alike, remember that my Children are oft-times evil Judges of themſelves; and that their Eſtate is not always to be meaſur'd according to their Feeling; for many Prayers may be made in them to me, by my Spirit, with Sighs and Sobs, which they themſelves are not able to expreſs; yet are known to me, and are like loud crying Voices, which I cannot but answer.

The S O U L.

O my Soul content thee with the Lord's Diſpenſation, and doubt not but all thy Wants

Thirdly, Death is the Fruit of Sin, and that Weapon whereby Satan had intended to deſtroy Mankind: but our God by making Death to be the *Death* of Sin, not only diſappoints the Adverſary of his Hope, but he makes the Gate of Deſtruction, to his Children, the Gate of Life; cuts off as it were the Head of *Goliath* with his own Sword, and more than defeats Satan, even by that very Means whereby he had thought to have eternally tyrannized over Man.

and holy Desires shall once be satisfied : remember how careful thy Saviour was of those People that followed him, “ I have Compassion, saith he, on this People, because they have continued with me already three Days, and have nothing to eat : I will not let them depart fasting, lest they faint by the Way.” O most sweet and comfortable Speeches ! they seek not from him, and he is careful to give them, If he was so careful to satisfy their bodily Necessities, will he neglect the spiritual Necessities of his own ? They followed him three Days, and he counted it a long Time ; they are to go from him, and he feareth, lest they faint. O my distrustful Soul, wilt thou once learn to trust in the Mercy of thy God assuredly ? will he not satiate thee who seeks him ? will he not answer thee, who cries unto him ? will he not care for thee who hast waited upon him, not three Days, but many Years ? and will he let thee faint in following him, who would not let them faint, who were to go from him ? O sweet Saviour, happy are they who trust in thee. Lord, therefore increase my Faith in thee, that nothing may be able ever to sunder me from thee.

The L O R D.

As for the Weakness of thy Faith, which I see is the Ground of all thy Trouble ; it proceedeth either from the Want of Knowledge, or else from the Want of Application. It is indeed

indeed a special Benefit to have the Mind enlightened with true Light. Seek therefore my Light to shine unto thee by continual Prayer and searching the Scriptures, that thou be not troubled with the Error of Conscience, as if it were a just Accusation. I have set Conscience indeed to be a Warner unto thee; but then shalt thou take heed to her Warnings, when they are warranted by my Word. If the Error of thy Conscience terrify thee in any Thing, and make thee think that thy Crosses and Visitations come from mine Anger, go and inform Conscience better by the Word: remember whom I chastise I love; and when I chastise thee, I am not seeking a Satisfaction to my Justice: what marvel such Thoughts disquiet many? Consider, I pray thee, that notable Promise of mine, made to my Servant *David*, and in him to all the rest of my Saints, *If they break my Statutes, and keep not my Commandments; then will I visit their Transgressions with the Rod, and their Iniquity with Stripes.* NEVERTHELESS my Loving-kindness will I not take from them, nor suffer my Faithfulness to fail. My Covenant I will not break, nor alter the Thing that is gone out of my Lips, Pf. lxxxix. Consider also that other Declaration of mine, which hath since been made for thy Instruction, *My Sheep hear my Voice, and I know them, and they follow me, And I give unto them eternal Life, and they shall never perish, neither shall any one pluck them*
out

out of my Hand. My Father which gave them me is greater than All: and no Man is able to pluck them out of my Father's Hand.

The S O U L.

O Words full of Comfort! my Soul forget them never; that even when his Rods are laid on thee, yet his Loving-kindness is not taken from thee; and though thy Transgressions be many, yet he will not alter his Covenant with thee: none shall be able to pluck thee out of his Hands, neither shalt thou ever perish. Remember this, I say, that in thy Trouble thou give no more Place to these Misconceptions of God's Working with thee. As Godly *Job* thought in his Trouble, that the Lord was pursuing him for his Sins, and making him to possess the Iniquity of his Youth, which yet appears by the Course of that History, was not the Lord's Intention: so have I thought many times, that the heavy Hand of the Lord laid on me, proceeded from his Wrath, as if he had shut up his tender Mercy in Displeasure from me for ever. But Lord let thy Light abide with me, that I sin no more with such distrustful Motions against thee. And now, Lord, speak on yet further to thy Servant; for thy Comforts have rejoiced my Soul.

The

The L O R D.

Now, concerning the Weakness of thy Faith, in the Apprehension and Application of my Promises, remember, that I am he who will not break the bruised Reed, nor quench the smoking Flax: what smaller Thing is there than a Grain of Mustard-seed? albeit the Measure of thy Faith were no more, yet have I not excluded it from the Participation of my Promises. A loving Father will delight to be holden by the Hand of his tender Child; and knowest thou not that as a Father spareth his Son, so will the Lord spare them that fear him? hast thou not read, that although the Faith of my Servant *Jacob* was very weak, as thou may'st perceive by the great Fear he conceived of *Esau*, yet his weak Faith was able to hold me till I blessed him? be not therefore discouraged; for although thou canst not lay hold on me with the Hand of strong Faith, if thou canst but touch the Hem of my Garment with thy Finger, thou shalt draw Virtue out of me. Consider also with thyself, that the Faith of my Children is never greater, than when their Feeling is weakest, and least perceiv'd. It is easy for every one to believe in the midst of glorious Feelings, and unspeakable Joys: but when a Man can feel no sensible Comfort in me, and yet believe in me, and waiteth on me for Comfort; certainly the Faith of that Man is
great

great, and such was the Faith of my Servant, who in his greatest Trouble, gave me this Answer, *Though thou slayest me, O Lord, yet, both against Sense and Feeling, will I trust in thee.* And did not also that Woman of *Canaan* with invincible Faith cleave to my Mercy, even then when she had no Feeling of Mercy; and I gave her no favourable Answer? for which in the End I called her Faith a great Faith.

The S O U L.

O my Saviour, thou art the Strength whereby I stand in Temptation: cursed be he that would make my Soul conceive wrongfully of thee. Be merciful, O Lord, unto me, and never let the Malice of mine Enemy prevail against me. Sweet JESUS, keep the Heart that thro' thine own Grace would fain keep thee. And now, my Soul, remember that this is but the Time of Fighting; the Time of Triumphant will come: why then should the Countenance of these restless Assaults disquiet thee? if thou hadst never been victorious but once in all thy Lifetime; yet what Mercy had it been that the Lord in the midst of the Battle should make thee to triumph? But thou canst not deny, that many joyful Victories before this, hath the Lord given thee.

Therefore now, O my Soul, rejoice and turn to thy former Rest; for the Lord hath been beneficial to thee: and account thou every one
of

of these temporal Victories a Pledge to thee of that full and final Victory, that once thou shalt enjoy over all thy Enemies, when the God of Peace shall tread down Satan under thy Feet.

The Soul rejoiceth in the L O R D.

O Lord if such Comfort be in thy Cross, what is in thy Crown? and if thou dost give us such Joy, when thou takest us into thy Hand, to correct us with thy Rods; Lord what wilt thou make us to find, when thou shalt embrace us with thy Arms, to kiss us with the Kisses of thy Mouth? O, that these Feelings might ever abide with me: what Trouble would not be easy, where thy Comforts are present? surely, O Lord, all trouble vanisheth, so soon as thou dost begin to glance upon my Soul. Therefore O my Love, my Light, my Life, my Joy, my Crown, my Glory, my Strength, my Help in the Time of Need, stand thou on my Side, and I will not fear what mine Enemy can do unto me. O happy Time that ever I knew thee! blessed be the Name of the Lord for ever more.

The S O U L doth triumph over Satan.

O Enemy, Satan, although thy Enmity be troublesome unto me; yet I thank my GOD through JESUS CHRIST, that thou art against me, and that he hath put me in his Warfare to fight against thee.

P

When

When I consider that in Parádise the Lord proclaimed irreconcilable Enmity between thee and my blessed Saviour, the Seed of the Woman, CHRIST JESUS: I account my Lot happy, that thou art against me; and that Grace is given unto me to fight against thee; for thereby I know that I am none of thine; but I stand on that Side whereof CHRIST is the Captain; all his Saints are Soldiers, and the Victory is most certain.

O deceitful Serpent! If I have found such Error arising from those things, which foolishly I did, by thy Enticements; what should I have found, if I had followed thee in all the the rest, from which the Lord's preventing Mercies kept me? I have learn'd by Experience that thou art a faithless Traitor, thou dost tempt a Man to sin, and for the same Sins which he did by thy Instigation; thou art the first that doth accuse him.

The Lord confirm this good Purpose of my Heart, that I never hearken any more to thy lying Words, and suffer not my Soul to be circumvented any more with thy deceitful Snares. And as for the Work of my Salvation, seeing it is a Work that my God will Work in spite of thee; wherefore shall I regard thy Testimony? thou didst put it in question to my Saviour, whether or no he was the Son of God: and what marvel if thou darést say to his Children, that they are none of his? is there
any

any Truth so undoubted, but thou dar'st deny it at any time? why therefore should I enter into disputing with thee? my Salvation standeth neither in thy questioning, nor in my answering; but upon the Lord's unchangable Decree of Election.

If thou should'st speak for me, yet should I not be the better; neither if thou speak against me, am I the worse. When thou didst confess, that *JESUS* was the Son of *GOD*, he rebuked thee, and thought it no Honour to have thy Testimony. When thou didst cry out, that *Paul* and *Silas* were the Servants of the most high *GOD*, albeit thou spakest Truth, yet did they not accept thy Testimony: so tho' thou would'st say to me, that I am the elect Child of *GOD*, shall I think myself the surer for that? and if on the contrary thou dost deny it, am I therefore the more unsure of Salvation? speak what thou wilt, thou art always like thyself; thou hast been a Liar from the Beginning. Cursed of the Lord art thou in all thy Ways, and with all thy Confederates: cursed are they that are in Friendship with thee: and blessed for ever be the Lord who hath deliver'd me from thy Deceit and Tyranny.

The Conclusion of the *DIALOGUE*.

Blessed be thou, O Lord, for that it hath pleased thee to visit the base Estate of thy Servant, to succour me in my Distress, and to
comfort

comfort me with thy Mercies : Lord evermore feed me with this Manna : and refresh me with the Springs of the Water of Life. Shew at all Times some Sign of thy Mercy on me, that mine Enemy, Satan, who laboureth to disquiet me, may be ashamed, because thou art with me, and my very present Help in Time of Trouble.

A COMFORTABLE MEDITATION.

If we rightly mark and consider we shall find, that the Children of God, in all their Temptations, are not so much Doers with their Will, as Sufferers against their Will. This Thought coming to my Mind hath suddenly caused Comfort to spring up in the midst of Trouble : God giving me Grace to understand, that these Motions wherewith I am troubled, are not so much Actions done by me ; and in Truth I do not like or allow them ; but against my Will suffer them as spiritual Oppressions of mine Enemy, who still warreth against me : sometimes with Armies of Fears, and Doubtings ; sometimes with Bands of unclean and wandring Motions ; and sometimes with Troops of worldly Cares, making Invasion upon my Soul, and labouring to quench the Spark of spiritual Life, which the Lord hath begun in me : therefore answer for me, O Lord, for I suffer Violence. My Enemy would oppress me ; but, Lord, my Hope for ever is in thee : succour me with thy Strength, and I shall live : and, O Lord,
impute

impute not to me any of those sinful Motions, which my Enemy raiseth in me against my Soul.

Consider this wisely, O my Soul, and remember it well: GOD that hath enter'd thee into this Warfare, and is thy Spectator and Helper, will never reckon up to thee Satan's Deeds for thine: learn therefore how to distinguish them. Watch, wrestle, fight, pray, wait, and faint not under them: but comfort thyself as long as thou art able to stand to thy Protestation, that thou dost suffer Violence in them; and canst say with the Apostle, *This is not I, but Sin which dwelleth in me.* — O Lord, deliver me from the Rage of this spiritual Tyranny. Many a time have I looked to have been swallowed up; but thou hast sustained me. Blessed be my GOD for ever: and, O Lord, be thou my Strength unto the End. Amen.

A P R A Y E R for a S O U L in T E M P T A T I O N.

O LORD, how can it be possible that my Soul can live here in this Absence from thee? or walk in the midst of these continual Snares, or stand against these raging Temptations, except it please thee now and then to shew thy Face unto me? *Joseph's* State in Prison was not so heavy as mine: his Temptations in *Potiphar's* House, not so continual or so grievous

grievous. *Daniel's* Fear in the midst of Lions, was not greater than mine, who taste of a thousand Deaths. *Jeremiah* was not in his dark Dungeon vexed with such Horrors as gather themselves against me. The only Comfort of my Soul, O Lord, is in thy Mercies. Thou wert with *Joseph*, and therefore the Prison was more pleasant to him than *Potiphar's* Palace. Thou wert with *Daniel*, and therefore were the raging Lions at Peace with him. Lord, be thou also with me, increase thy Strength in my Soul, and I shall live. O thou ever blessed and most gracious Redeemer, thou Lover of Souls and Succourer of the Tempted; I pray thee by thy own Temptation, by thy Agony and bloody Sweat, and by all thy strong and bitter Cries and Tears, look down with Mercy and Compassion upon me a poor, distressed, tempted Sinner. Suffer me not to faint under my Distress, or be overcome by the Temptation: but, Lord, proportion my Strength to this my suffering Day: give me unwearied Patience, make a Way for me to escape: O let me have a happy Issue out of this Affliction. O thou almighty and most compassionate High-Priest, look down with Pity on me, thy sinful and unworthy Creature: plunge me in thy meritorious Death and Passion: wash me in the Fountain, which cleanseth from all Sin: create in me a new Heart, and renew a right Spirit within me. — O my JESUS, be thou with me and save me in the Fire and Water, and let

let my Chaff and Dross be burnt up; my Filth washed away, but me brought into a wealthy Place. Yea, Lord, let me be as pure Wheat gathered into thy Garner, as Gold seven Times purified in the Fire, and as a very faithful Branch, prun'd and purg'd of thy Father. O let me be a Partaker of thy Holiness, without which, none can enter into thy Kingdom.

O thou who art the one Mediator betwixt God and Man, the ever prevailing and continual Intercessor for thy People, pray that my Faith fail not; let it be as a Shield impenetrable against all the fiery Darts of Satan. O let me never murmur or think it strange concerning these Fiery Trials, but rather rejoice, inasmuch as therein I am a Partaker of thy Sufferings, my Lord and my God. And, Oh! thou once suffering, but now glorified Saviour, though the Time be not yet come wherein I shall appear in thy glorious Presence; yet, Lord, let me in this desert Land of my Pilgrimage, drink of the Brook of thy Consolations by the Way: let me in this barren Vale of Misery, in this Wilderness of Woe, be fed with heavenly Bread, and refreshed with living Water. O let the Glances of thy sweet and loving Countenance sustain me: without this, Lord, my Faith cannot but fail, my Hope itself die away, and my very Life languish and prove an useles and tiresome Burthen.—O Lord, my God, hide not therefore thy Face from my Soul for ever, but
make

make haste to help me : after I have suffered a while, strengthen, stablish, settle, and perfect me : yea, Lord, as thou dost acquaint me with Troubles, so at all times let me see, that as my Sufferings abound, my Consolations also abound thro' CHRIST JESUS. I believe thou always beholdest me in Mercy ; but, Lord, let me have a Feeling Possession of thee ; yea, when my Heart is duly prepar'd, lift up the Light of thy Countenance upon me, and let me taste thy Mercies sweet unto my Soul. Amen.



H Y M N S for the TEMPTED, from different Authors.

1 **J**ESU, my Truth, my Way,
My sure unerring Light,
On thee my feeble Soul I stay,
Which thou wilt lead aright ;
My Wisdom and my Guide,
My Counsellor thou art ;
O never let me leave thy Side,
Or from thy Paths depart.

2 I lift mine Eye to thee,
My lovely bleeding Lamb,
That I may still enlighten'd be,
And never put to Shame.

I never

I never will remove
 Out of thy Hands my Cause,
 But rest in thy redeeming Love,
 And hang upon thy Cross.

3 To thee when Sin draws nigh,
 O let me still confess,
 (While trembling to thy Wounds I fly)
 My utter Helplessness:
 Save, Lord! I cannot bear
 This fore Temptation's Storm,
 Save, or I perish in Despair,
 O save a dying Worm.

4 Still let thy Spirit, Lord,
 Soon as the Foe comes in,
 His instantaneous Help afford,
 And stem the Tide of Sin:
 Lift up the standard Tree,
 'Gainst my o'er-powering Foe,
 And shew me thou hast dy'd for me,
 And all my Sins o'erthrow.

5 Teach me the happy Art
 In all Things to depend
 On Thee, who *never* will depart,
 But love me to the End.
 Still stir me up to strive
 With thee in Strength divine,
 And every Moment, Lord, revive
 This fainting Soul of mine.

- 6 Persist to save my Soul
 Throughout the Fiery Hour,
 Till I am every Whit made whole
 And shew forth, Lord, thy Pow'r;
 Thro' Fire and Water bring
 Into the wealthy Place,
 And teach me the new Song to sing,
 When perfected in Grace.

H Y M N II.

- 1 **M**Y God, my God, my Light, my ^{(Love;} Mine All in All to me:
 Wilt thou a gracious Father prove
 To Souls that hang on thee?
- 2 My God, my God, my Light, my Love;
 For thee I thirst alone;
 The sweetest Waters upon Earth,
 My Soul accounts as none.
- 3 My God, my God, my Light, my Love,
 Mine only, only Friend:
 I seek, I long, I look for thee,
 And wilt thou not attend?
- 4 My God, my God, my Light, my Love,
 O whither art thou gone?
 Either be near unto me here,
 Or lift me to thy Throne.

5 My GOD, my GOD, my Light, my Love,
Canst thou that Soul forsake;
That follows thee with restless Cries,
Longing to overtake?

6 My GOD, my GOD, my Light, my Love,
Thy Child intreats thy Stay;
Father, shall not thy Bowels move?
O turn, and look this Way.

7 My GOD, my GOD, my Light, my Love,
Come, come, with me abide;
Rejoice me with thy Presence, Lord,
I know no Joy beside.

8 My GOD, my GOD, my Light, my Love,
Hear thou my mournful Cry:
He hears, he hears me from above,
He will not see me die.

H Y M N III.

1 **H**OW long, O Lord, shall I complain,
Like one that seeks his GOD in vain?
Canst thou thy Face for ever hide?
And I still pray, and be deny'd?

2 Shall I for ever be forgot,
As one whom thou regardest not?
Still shall my Soul thy Absence mourn?
And still despair of thy Return?

3 How

- 3 How long shall my poor troubled Breast
Be with these anxious Thoughts oppress?
And, Satan, my malicious Foe,
Rejoice to see me sink so low:
- 4 Hear, Lord, and grant me quick Relief,
Before my Death conclude my Grief;
If thou with-hold thy heavenly Light,
I sleep in everlasting Night.
- 5 How will the Pow'rs of Darknes boast,
If but one praying Soul be lost?
But I have trusted in thy Grace,
And shall again behold thy Face.
- 6 Whate'er my Fears or Foes suggest,
Thou art my Hope, my Joy, my Rest;
My Heart shall feel thy Love and raise
My chearful Voice to Songs of Praise.

A
MORNING PRAYER
For a FAMILY.

MOST gracious and ever loving Father,
we desire this Morning to adore and bless
thee for all thy rich Mercies and abundant Lo-
ving-kindnesses from time to time poured down
upon

upon us. Glory be to thy great Name, O LORD, for thy creating and preserving Mercy, but above all for thy everlasting and redeeming Love in CHRIST JESUS, for the Means of Grace and that comfortable Hope of Glory, which thou hast given us in thy eternal and well beloved Son, and our Saviour: particularly we desire to praise thee for all the Mercies of the Night past: we thank thee for delivering us from all the Perils thereof, and for safely bringing us to the Beginning of another Day: it was of thy Mercy alone, O LORD, that our Bodies did not sleep their last, and that our Souls have not wak'd in everlasting Burnings: it was thy Goodness which did watch about our Beds, and guard around our Dwellings. For all thy Mercies, Oh! thou most gracious God, we desire this Morning to offer up unto thee a spiritual Sacrifice, holy and acceptable in CHRIST JESUS. Through him we desire to receive more and more of thy Salvation, and at this Time to call upon thy Name. Yea, LORD, we desire to come unto thee, not trusting in our Righteousness, but in the Death and Righteousness of thy dear Son and our Saviour. We acknowledge that we are Sinners by Nature, and also by Practice, and not worthy to take thy Name in our Mouths, or to lift up our Eyes towards thee; but thou art the ever-gracious God, who pardoneth Iniquity, Transgression, and Sin, and wouldest not the Death of a Sinner.

Look

Look down then, O GOD, with Mercy this Morning upon us poor Sinners, and accept us in thy Son. Pardon the Sin of our Nature, of our Heart, and of our Life. Scatter, most gracious GOD, the Darkness of our Nature; disperse our Unbelief, and pierce through all the Gloom of Sin and Misery. O thou blessed Son of Righteousness, rise this Day with Healing upon our Souls, and let our Path be as the shining Light which shines more and more unto the perfect Day.

Affist us mercifully this Day, O GOD, with thy Grace and Holy Spirit, that we spend not our Time vainly or idly, but that we may be always diligently employed in the Duties of our Calling to the Glory of thee our GOD, to the Benefit of our Brethren, and to the Discharge of our own Consciences. O LORD GOD, do thou cleanse and inspire all our Thoughts, keep and open our Mouths; direct and prosper our Works; yea, let our Thoughts, Words, and Works, be begun, continued, and ended in the Name of the LORD JESUS, and to the Glory of thee our GOD and Father.

O thou blessed and dear Redeemer, thou once humbled, but now exalted and glorified Saviour, remember us thy poor sinful Creatures, now that thou art in thy Kingdom: let us have this Day Power from above to deny ourselves, to take up our Cross, and as little Children to follow thee. O thou powerful and righteous Advocate, plead thou our Cause

con-

continually, increase our Faith, and grant that it may never fail. In and with thee, O LORD, let us labour, and suffer, and conquer, and triumph, and at last reign in thy Kingdom of Glory.

O thou ever blessed and eternal Spirit, thou holy and heavenly Dove, do thou this Day brood over our Nature's Night, enlighten our dark Understandings, rectify all our Mistakes and save us from all the dangerous Paths of Error. Influence thou our crooked and perverse Wills; let us feel thy Yoke easy, and thy Burthen light; and this Day offer up all that we have, and all we that are, as Free-will Offerings unto thee our GOD. Wean our cold grovelling Affections from Things trifling, terrestrial, sensual, and infernal, and let them be fixed on thee; enlarge our cold, little narrow Hearts, and fill and enflame them with thy pure Love alone. O thou divine Remembrancer, make thou our Memory as a sacred Treasury, from whence we may bring out things new and old; bring to our Mind things that are true, honest, pure, lovely, and praiseworthy; but above all, such Things as are profitable for our Salvation from Sin and Danger.

O thou blessed and glorious, most gracious and Three One GOD, let us all so seek thee that we may find thee and *know* thee to be our GOD, and that we are thy saved People; and in knowing thee, let us love thee with all our Hearts; and in loving thee, let us stedfastly
 cleave

cleave unto thee ; and in thy Power let us manifestly fight against the World, and Flesh, and Devil ; chearfully run the narrow Path of thy Commandments, and at last receive a Crown of Glory through JESUS CHRIST our Saviour.

O Almighty LORD, thou Creator and Preserver of Mankind, be thou gracious to all the Children of Men ; especially be thou merciful to all that are called Christians, and let all that name the Name of CHRIST depart from all Iniquity : keep direct and govern thy universal Church, even all that worship thee in Spirit and Truth, whatsoever they be called ; hasten that Time when Names, and Sects, and wrangling Parties shall be no more ; when every Knee shall bow, and every Tongue confess to JESUS ; when the Knowledge of thy Glory shall cover the Earth as the Waters cover the Sea. Be gracious, O GOD, to all Christian Kings and Princes ; let them ever remember thee to be the King of Kings, and learn to rule in thy Fear and Love. Especially, O LORD, shower down this and all thy choicest Blessings upon the Head of thy Servant, and our gracious Sovereign, King *George* : bless him, O Lord GOD, in his Soul, and in his Body, bless him in his Government, and all his Royal Relations ; stablish his Throne in Righteousness, and uphold it with Mercy ; let him long be an Instrument of much Good to these Nations ; a nursing Father to thy Children

dren and People, and at last let him exchange his temporal Crown for one of never-fading Glory.

Let the LORD our God be also gracious to all the rest of the Royal Family; let them be an Household of Faith, serving thee in Righteousness and true Holiness, exceeding in Goodness as well as Greatness, and at last bring them to thine everlasting Kingdom. Take thou all our publick Affairs under thy Care and Conduct; counsel thou our Counsellors, and teach our Senators Wisdom; fight thou our Battles, and let neither spiritual nor temporal Enemies gain Advantage over us. Let all our Magistrates be Men of Truth fearing thee, our God, and hating Covetousness; make them a Terror unto the Evil-doers, but a Praise unto them that do well; let them, and thy Ministers, as thy *Moses* and *Aaron*, join Hands and Hearts to build the House of God. Be gracious, O LORD God, to all the Ministers of thy Word of every Denomination; thou knowest all them whom thou hast sent, and in thy Book are all their Names written, whatsoever they be called amongst Men, LORD God, let them all faithfully do and teach thy whole Will: and to this End, do thou more abundantly endue them with thy Holy Spirit in his sanctifying and edifying Gifts and Graces; let their Preaching be in Demonstration thereof, and with thy Power; and let not the People's Faith be founded in the Wisdom

R

of

of Man, but in the Power of thee our God: convert therefore, O LORD, or remove all them who say they are Apostles, and are not; and let the Number of thy faithful Labourers be greatly multiplied. Bless LORD GOD Almighty, all Christian Congregations; be thou present with them, O JESUS, according to thy Promise: let thy Word be sharp and powerful; let it be mixed with Faith in them that hear, and bring forth Fruit, in some thirty, in some sixty, and in some an hundred fold. Be particularly gracious, O LORD, to all the Sons and Daughters of Affliction; succour the tempted, and bruise down Satan shortly under their Feet; make thou the Bed of all them that are in Pain or Sickness, and give them a happy Issue; let the Poor first seek thy Kingdom and the Righteousness thereof, and prove all things needful for Life and Godliness added unto them. Pity all Women in the Pain and Peril of Child-bearing, give them Faith and Patience, and let them find thee to be their very present Help in Time of Trouble. Be thou, O LORD, with all that travel by Land or Water; let them acknowledge thee in all their Ways; make thou their Journey prosperous, and at last bring them to the Haven of thy eternal Rest. Be merciful, O LORD GOD, to all Prisoners and Captives; preach thou Deliverance to their Souls; break off the Fetters of Sin; let them know thy Truth, and thereby be made free indeed. Be
gracious

gracious and bountiful, O LORD GOD, to all our Friends and Benefactors; be thou their Portion in Health, their Shield in Danger, their Deliverer in Trouble, their Ease in Pain, their Cordial in Sickness; yea, LORD GOD, be thou their GOD, and Guide, and Portion in Time, and to all Eternity.—Bless also, O LORD our GOD, and turn the Hearts of all our Enemies; let us never be overcome of Evil, but let us overcome Evil with Good, and do thou more abundantly for us, and for all Mankind, than we can ask or think, only for the Sake of JESUS CHRIST our only Mediator and Advocate, in whose most blessed *Name*, and in that comprehensive *Form* of Words, which he hath taught us, we desire to conclude these our imperfect Prayers.

Our Father, &c.

MORNING HYMNS.

H Y M N I.

I GIVER and Guardian of my Sleep,
 To praise thy Name I wake;
 Still, LORD, thy helpless Servant keep,
 For thy own Mercy's Sake.

- 2 The Blessing of another Day
I thankfully receive :
O may I only thee obey,
And to thy Glory live.
- 3 Vouchsafe to keep my Soul from Sin,
Its cruel Power suspend,
Till all this Strife and War within,
In perfect Peace shall end.
- 4 O respite me from Self and Pride,
Curb and keep down my Will ;
My Appetites and Passions chide,
And bid the Sea be still.
- 5 Upon me lay thy mighty Hand,
My Words and Thoughts restrain ;
Bow my whole Soul to thy Command,
Nor let my Faith be vain.
- 6 I thank thee for the future Grace,
And now in Hope rejoice :
In Confidence to see thy Face,
And always hear thy Voice.
- 7 Thy only Will be done, not mine,
But make me, LORD, thy Home :
Come *when* thou wilt, I that resign,
But, O ! my JESUS, come.

H Y M N II.

- 1 **W**E lift our Hearts to thee,
O Day-Star from on high :
The Sun itself it but thy Shade,
Yet cheers both Earth and Sky.
- 2 O let thy orient Beams,
The Night of Sin disperse :
The Milts of Error and of Vice,
Which shade the Universe.
- 3
How beauteous Nature now,
How dark and sad before,
With Joy we view the pleasing Change
And Nature's God adore.
- 4 O may no gloomy Crime,
Pollute the rising Day :
Or Jesu's Blood, like Evening Dew,
Wash all the Stains away.
- 5 May we this Life improve,
To mourn for Errors past :
And live this short revolving Day,
As if it were our last.
- 6 To God the Father, Son,
And Spirit, One and Three :
Be Glory, as it was, is now,
And shall for ever be.

H Y M N III.

1 **M**Y GOD was with me all this Night,
 And gave me sweet Repose :
 My GOD did watch e'en whilst I slept,
 Or I had never rose.
 How many groan'd and wish'd for Sleep,
 Until they wish'd for Day ;
 Meas'ring slow Hours, with their quick Pains,
 Whilst I securely lay.

2 Whilst I did sleep, all Dangers slept,
 No Thieves did me affright ;
 Those Ev'ning Wolves, those Beasts of Prey,
 Disturbers of the Night.
 No raging Flames, nor Storms did rend,
 The House that I was in ;
 I heard no dreadful Cries without,
 No doleful Groans within,

3 What Terrors have I 'scap'd this Night,
 Which have on others fell !
 My Body might have slept its last,
 My Soul have wak'd in Hell :
 Sweet Rest hath gain'd that Strength to me,
 Which Labour did devour :
 My Body was in Weakness sown,
 But it is rais'd in Pow'r.

LORD

- 4 LORD, for the Mercies of the Night
 My humble Thanks I pay ;
 And unto thee I dedicate
 The Frst Fruits of the Day.
 Let this Day praise thee, O my God,
 And so let all my Days :
 And O let mine eternal Day
 Be thine eternal Praise.

H Y M N IV.

- 1 **R**ISE my Soul to praise the Care,
 Of JESUS true and good :
 Sing to him whose Robes appear
 As newly dipt in Blood.
 By whose Pow'r I live to see
 The Dawning of another Day :
 Farther favour'd I shall be,
 When here no more I stay.
- 2 Soon shall I in Righteousness,
 In JESU's Arms awake ;
 All the Joy the Saints possess,
 I for mine own shall take :
 I shall with the Father sit,
 And in his heavenly Kingdom praise ;
 Bowing down before his Feet,
 Acknowledging Free-Grace.

EVEN-

A N
EVENING PRAYER
For a FAMILY.

GLORY, and Blessing, and Praise be unto thee, O thou great and eternal God, that thou hast brought us to the Conclusion of another Day. This Evening we desire to set up our Ebenezer of Praise and Prayer ; because hitherto, blessed be thy great and glorious Name, thou hast helped us : and oh thou prayer-giving, prayer-hearing, promise-keeping God, at this Time also let thy Spirit help our Infirmities, and enable us to offer up a spiritual Sacrifice, holy and acceptable unto thee in CHRIST JESUS, our dear Redeemer, and only Mediator and Advocate. We would thank thee, O Lord our God, for our Creation, Preservation, and for all the Blessings of this Life ; blessed be thy Name for the Food that thou hast given us to eat, and for the Raiment we put on : glory be to Thee for the Air we breathe, and the Water which we drink : we bless thee for all thy joyous or afflictive Providences, believing them all to be Dispensations of Mercy ; but above all, we desire to praise thee for the Fountain of all thy Mercies,

cies even for thy Free-Grace and electing Love, for all the Means of Grace and for the Hope of Glory, which thou hast given us in CHRIST JESUS our Saviour. And we desire to acknowledge unto thee, O Lord, that we are less than the least of these thy Mercies ; we are poor hell-deserving, god-provoking Sinners : but thou art a sin-forgiving God ; yea, thy Property, O Lord, is to have Mercy, and to forgive : wash us therefore this Day in that Fountain which is open for all Manner of Sin and Uncleaness : pardon thou, O God, our Heart Sins, our Mouth Sins, and our Life Sins ; forgive all our Sins of Omission or Commission ; yea, cleanse us, O God, from all our secret or known Offences, and let us this Night lye down in thy Fear and in thy Favour, indifferent in our Choice to sleep or die. Into thy Hands, O God, we desire to commend all that we have, and all that we are, believing that thou art able to keep what we commit unto thee. Keep therefore, O Lord, our Souls in spiritual Life ; let them always be watching for the Coming of our dear Lord and Saviour, JESUS CHRIST : keep our Bodies from all the Dangers of the Night ; give unto them comfortable and refreshing Rest ; and if it be thy blessed Will, that we should live till another Day, let us awake and arise in the Morning in due Time ; yea, may we arise renewed with Life Divine, and present our Bodies a living Sacrifice, holy and acceptable unto thee, which

is our reasonable Service. Let thy holy Angels this Night, O Lord, guard around us and all our Friends; keep us from evil Men, and evil Spirits, and evil Dreams; preserve our respective Dwellings from Thieves, and Storms, and Fire. Let not the Earth, O Lord, this Night open her Mouth and swallow them up. Let thy Almighty Arm, O thou keeper and preserver of *Israel*, be underneath us, and all that pertain to us; let the Light of thy Countenance shine upon us, and grant that whether we wake or sleep, or live or die, we may be always found thine through JESUS CHRIST our Saviour, &c.

The Intercessions for the Morning (beginning at, O *Almighty Lord*) may also in Whole, or in Part, be used in the Evening.

EVENING HYMNS.

H Y M N I.

1 **J**ESUS, the all atoning Lamb,
 Lover of lost Mankind;
 Salvation in whose only Name,
 A sinful World can find.

2 We ask thy Grace to make us clean,
 We come to thee our God:
 Open, O LORD, for this Days Sin,
 The Fountain of thy Blood.

Hither

3 Hither our spotted Souls be brought,
And every idle Word;
And ev'ry Deed, and ev'ry Thought,
That hath not pleas'd our LORD.

4 Hither our Actions, righteous deem'd
By Man and counted good,
As filthy Rags by GOD esteem'd,
Till sprinkl'd with thy Blood.

5 To thee then O vouchsafe us Pow'r
For Pardon still to flee;
And ev'ry Day, and ev'ry Hour,
To wash ourselves in thee.

H Y M N II.

1 **A**LL Praise to him who dwells in Bliss,
Who made both Day and Night,
Whose Throne is Darknes in th' Abyss,
Of uncreated Night.

2 Each Thought and Deed his piercing Eyes
With strictest Search survey,
The deepest Shades no more disguise,
Than the full Blaze of Day.

3 Whom thou dost guard, O King of Kings,
No Evil shall molest,
Under the Shadow of thy Wings,
Shall they securely rest.

4 Thy Angels shall about their Beds
 Their constant Stations keep,
 Thy Faith and Truth shall shield their Heads
 For thou dost never sleep.

5 May we with calm and sweet Repose
 And heavenly Thoughts refresh'd ;
 Our Eye-lids with the Morn's unclofe
 And bless the ever bless'd.

H Y M N III.

1 **T**HEE, Saviour, who me kept To-day,
 The Lamb that took my Sins away
 My thankful Soul shall bless,
 Thou worthy art, O Son of God
 Of endless Praise, for thro' thy Blood
 I sweetly rest in Peace.

2 I'll lay me down, and thou my LORD
 With all thy Angels me shall guard,
 My Soul to thee I trust ;
 Thou shalt (for thou art able) keep
 Poor me among the Fellowship,
 Of Saints thro' thee made just,

3 No farther go To-night, but stay
 Dear Saviour till the Break of Day,
 Turn in, my LORD, with me ;
 And in the Morning, when I wake,
 Me in thy Hand my JESUS take
 And I'll go on with thee.

HYMN

H Y M N IV.

1 **I** Will lay me down in Peace,
 In Safety take my Rest,
 Me commend to JESU's, Grace,
 As leaning on his Breast.
 So in JESUS shall I sleep
 While Troops of Angels are my Guard,
 O my Shepherd love and keep
 And be my great Reward.

2 Father, Son, and Holy Ghost,
 One God whom we adore,
 Join with the cœlestial Host
 To praise thee evermore :
 Live by Heaven and Earth ador'd,
 Three in One, and One in Three,
 Holy, holy, holy LORD,
 All Glory be to thee.

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